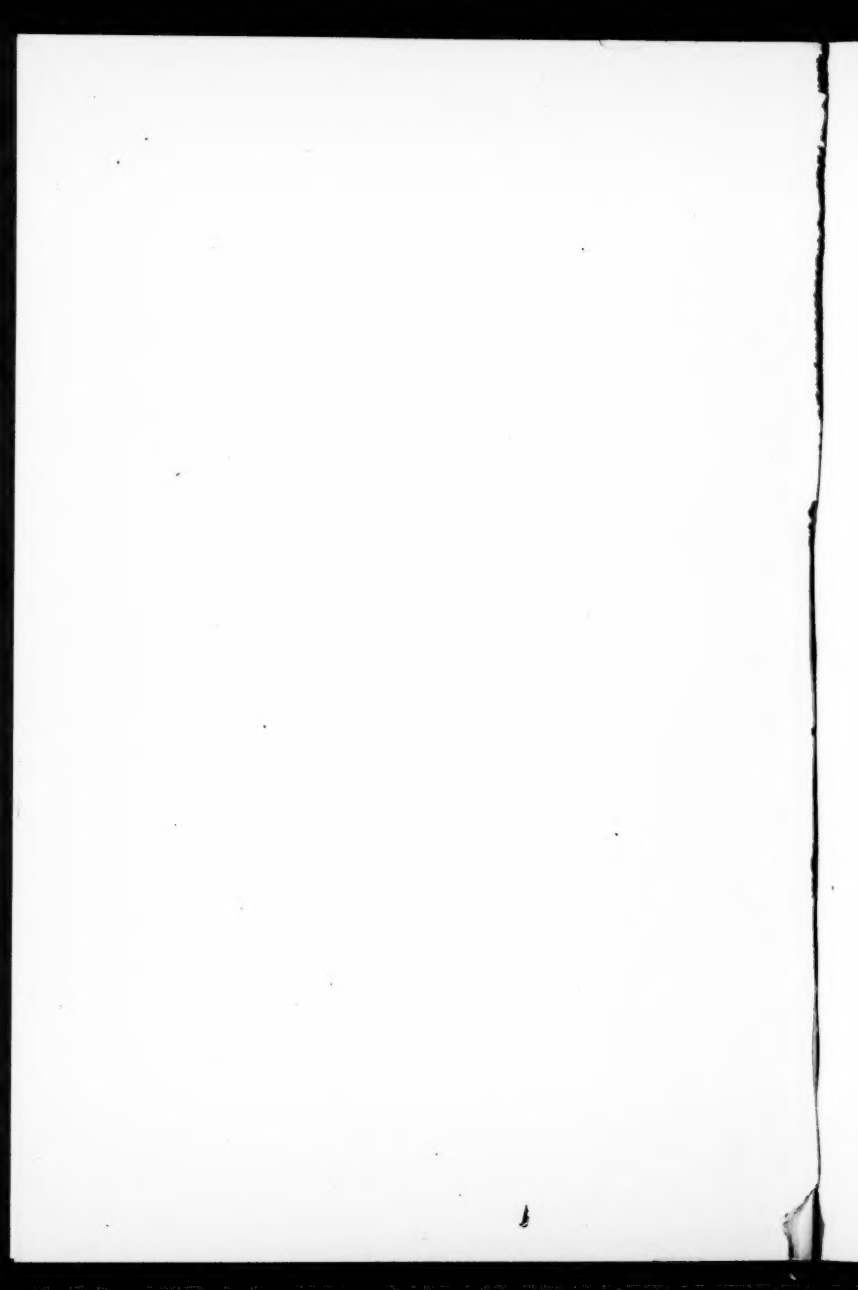


History of the Name "Roman Catholic"

Catholic Mind
1912



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A letter recently addressed to the *Tablet* (Aug. 19, 1911) by Mr. James Britten, the energetic Honorary Secretary of the Catholic Truth Society, very fittingly and effectively calls attention to a curious example of Anglican *intransigence* sanctioned, one is surprised to see, by the acting editor of the *Morning Post*. According to Mr. Britten's account—I have not been able to examine the offending article itself—the report of the Newcastle Catholic Congress in the journal mentioned qualifies the name Catholic wherever it occurs by the addition of the prefix Roman, with the result that not only does the *Morning Post* adopt this name itself as the proper title for all who recognize Papal authority in England, but it represents the members of the Congress as using the term Roman Catholic to designate their own co-religionists. Thus, for example, the article cites and places in inverted commas a resolution proposed by a Catholic Bishop in which "Roman Catholic Secondary Schools" are twice referred to. There can be no need to insist upon the extravagance of this. As Mr. Britten well points out, a Catholic might just as well designate the S.P.C.K. as the "Society for promoting Protestant Christian Knowledge," and it would hardly be more absurd if he quoted the *Guardian* as speaking throughout a long obituary notice of "the late Protestant Bishop of Salisbury."

When the *Saturday Review*, a little more than a couple

of years ago, opened its columns to a long correspondence upon the name which ought to be given to members of the Church of Rome in this country, the debate turned almost entirely upon the modern aspects of the question. Although the point at issue involved a large number of historical considerations, no one ventured to approach the matter from this point of view. It has occurred to me that it may perhaps help to clear the ground for future discussion if an attempt be made to trace as impartially as possible the history of the disputed term. There was, perhaps, some excuse for this neglect in December, 1908, when this controversy began in the *Saturday Review*, for the section of the *New Oxford Dictionary* which contains the letters Rom had not yet been issued. Since then the letter R has been completed, but the account of the word *Roman Catholic*, as we shall see, cannot be regarded as entirely satisfactory. All this, it may be hoped, will be considered a sufficient justification for the present slight essay, the author of which will be very grateful for any questions or criticisms which may help to clear up the early developments of a name whose origin is still wrapped in some obscurity. Let us begin with the version of the story which, on account of the deservedly high authority of the *Oxford Dictionary*, must at present be regarded as the accepted view. Under the heading *Roman Catholic*, whether treated as substantive or adjective, Dr. Craigie, the editor of this section of the *Dictionary*, speaks as follows:

"The use of this composite term in place of the simple *Roman*, *Romanist*, or *Romish*, which had acquired an invidious sense, appears to have arisen in the early years of the seventeenth century. For conciliatory reasons it

was employed in the negotiations connected with the Spanish Match (1618-1624), and appears in formal documents relating to this, printed by Rushworth (1659), I. 85-89. After that date, it was generally adopted as a non-controversial term, and has long been the recognized legal and official designation, though in ordinary use *Catholic* alone is very frequently employed." (*Oxford English Dictionary*, viii, 766.)

Dr. Craigie himself supplies a certain amount of evidence, which it is a little difficult to reconcile with this analysis. The following are the principal early quotations furnished by the *Dictionary* under the respective heads of substantive and adjective:

"SUBSTANTIVE.—1605, Sandys, *Europae Speculum*, K, 3, 6. 'Some Roman-Catholiques will not say grace . . . when a Protestant is present.' 1615, Day, *Festivals*, 159. 'Nor meant is Roman Catholiques, but good true Catholiques indeed.' 1655, Fuller, *Church Hist.* ii, 146, 'There was a stiffe Roman Catholick (as they delight to term themselves), otherwise a man well-accomplished.'

"ADJECTIVE.—1614, Gentleman, *England's Way to Wealth*, "All these Romaine Catholicke and Papisticall countries.' 1623, in Rushworth, *Histor. Coll.* (1659) I. 86. 'That as well the most gracious Infanta as all her Servants and Family shall have free use and publick Exercise of the Roman Catholick Religion.' "

Now the first thing we have to call attention to is the fact that the use of the composite term, *Roman Catholic* is certainly older by more than twenty years than these quotations would suggest. Without for one moment venturing to suppose that one has been able to get back to the earliest instances discoverable, there can be no doubt

that even in 1582, controversialists were already using the name Roman Catholic with considerable freedom. The starting-point would seem to be found in the unwillingness of the average English Protestant to abandon the term Catholic to the adherents of the older faith. In Germany, Luther had omitted the word Catholic from the Creed, but this was by no means the case in England. The majority of the Reformers, including even a number of those whose sympathies were in general decidedly on the side of the Puritans, not only were unwilling to concede any monopoly of the name Catholic to their opponents, but loudly asserted that the partisans of Rome were no true Catholics and that the reformed religion alone could justly claim the title. A good example of this may be found in the examinations of Archdeacon Philpot, who was burned at the stake in Mary's reign, A. D. 1555. Though Philpot represented a type of opinion which we should now class as extremely evangelical, he nevertheless replied to one of his questioners in the following terms:

"Philpot. I am, master doctor, of the unfeigned Catholic Church and will live and die therein; and if you can prove your Church to be the true Catholic Church, I will be one of the same." (Philpot, *Works*, Parker Society, p. 132.)

Elsewhere in his works Philpot writes, complaining of the pretensions of the "popish" party:

"This was the property of the Arians that they would call themselves only Catholick people; but all other which right earnestly resisted their errors, they gave them names after the doctors which they followed. . . . What now other than this do our papists, and always have done, whiles they name some Wicliffites, some Hus-

sites, some Lutherians, etc., but they vouchsafe themselves alone to have the name of Catholicks and right true believers?" (*Ibid.* p. 424.)

The tone of John Foxe, the martyrologist, is precisely similar. In a passage near the beginning of the *Acts and Monuments*, he draws a satirical portrait of those who were "Catholics, after the Pope's making," implying that there are two sorts of Catholics, those of the true religion and those "after the Pope's Catholic religion."

"After the Pope's Catholicke religion [he writes] a true Christian man is thus defined. First to be baptized in the Latin tongue where the godfathers profess they know not what, etc., etc. This is a devout man and a perfect Christian Catholike."

It would be natural enough that in this sort of atmosphere in which it was assumed that there might be different kinds of Catholics, men should readily pass from speaking of "the Pope's Catholics" and of "Christian Catholics" to Popish Catholics or Romish Catholics; and this is what we in fact do find. Perhaps the most illuminating evidence that I have come across is to be found in a controversial tractate of slightly later date compiled by one Robert Crowley, a writer of Puritan sympathies, whose literary distinction was sufficient to have won for some of his tracts a place among the reprints of the Early English Text Society. The mere title of Crowley's book will serve to indicate its general drift and its bearing upon the question now before us. For this reason I copy it entire.

"A Deliberat Answer made to a rash offer which a popish Anti-christian Catholique made to a learned protestant (as he saith) and caused to be published in printe Anno Do. 1575. Wherein the Protestant hath

plainly substantially proved that the papists that do nowe call themselves Catholiques are in deed Antichristian schismatiks and that the religious protestants are indeed the right Catholiques:

"Written by Robert Crowley in the yeere 1587, London, 1588."

Although this book was not printed until 1588, it will be noted that the argument to which it served as an answer was given to the world in 1575. The whole order of ideas, therefore, belongs to that date or earlier. Neither can one feel sure when Crowley speaks of the Catholic book he is answering as having only lately been brought to his notice, that he is not allowing himself a certain controversial license of statement. In any case the fact remains that in 1588, or earlier, the necessity of qualifying the name Catholic when applied to Papists was a matter freely discussed by their opponents.

Perhaps the most striking feature of Crowley's book is the antithesis he sets up between "Popish Catholics" or "Romish Catholics," and those whom he does not hesitate to designate repeatedly as "Protestant Catholics," meaning thereby all earnest followers of the reformed religion. Speaking of the Emperor Constantine, he says: "We hold that he was a Protestant Catholic." (1) So again he tells his readers: "We Protestant Catholiques do esteeme of these men [Luther, Zwinglius, etc.] none otherwise than as of faithful labourers in the Lord's harvest." (2) Similarly he remarks: "We Protestant Catholiques are not departed from the true Catholique Church," and he refers more

(1) Crowley, *A Deliberat Answere*, fol. 42 v^o. This book, like many others of the same period, is not paged; only the leaves are numbered.

(2) *Ibid.* fol. 80 v^o.

than once to "our Protestant Catholique Church." (1) It is not surprising, therefore, that by way of contrast we find constant mention of "Popish Catholiques" or "Romish Catholiques," of the "Romish Catholique Church," and sometimes, though less frequently, of the "Romane Catholique Church." (2) We see even the beginnings of a tendency to treat the combination "Popish Catholique" as one idea in which the elements have lost their separate signification, as for example, when we read: "This voice shall be terrible to your Popish Catholique mother and to all you her children." (*Ibid.* fol. 31 v^o.) As a more sustained passage I may quote the following:

"Who were the founders of Christ's College, St. John's and Trinite College in Oxford, of Emanuell and Marimagdalen and Caius College in Cambridge, did they not beare the name of protestant Catholikes that founded them? Many grammar schooles also might be named and divers other provisions that protestant Catholikes have made both for the maintenance and increase of learning and also for the succouring of the poore and needy." (*Ibid.* fol. 43 r^o.)

Finally we may turn to an extract which illustrates the contrast between the two different species of Catholics as the writer conceives them, and which introduces the form with which we are specially concerned.

"Let any romish Catholique living, reply directly and plainly . . . to the answers that I have made . . . and then will I, for companie and good fellowship, leave the true catholique church of Christ, wherein is the plaine way of salvation beaten by all our forefathers, the true Catholique protestants for the space of

(1) *Ibid.* ff. 35 v^o and 74 r^o.

(2) *Ibid.* ff. 17 r^o, 19 r^o, 30 v^o, 31 r^o, 33 v^o, 86 v^o, etc.

these 5,530 and odd yeres, even from the time of the first man, and now wander with the romane Catholiques, in their uncertaine by-pathes of Popish devices, through unknowne deserts of popish opinion, through rough woods, brambles, and briers of popish religions, to seeke in the ende we can not tell what." (*Ibid.* fol. 86 v^o.)

Apparently, the only reason why the writer adopts in this last case the form "romane Catholics," is to avoid the assonance between the words Romish and Popish. "Romane Catholiques" and "Romish Catholiques," were to him one and the same.

But the combination *Roman Catholic* was certainly older than this. The earliest examples that I am at present able to quote, are to be found in the book of another Protestant controversialist of Puritan sympathies named Percival Wiburn. In the year 1580, Father Parsons, under the pseudonym of John Howlet, published a booklet, addressed to the Queen, upon the burning question of attendance at Protestant services. This tract was printed and circulated in England, and bore the title of *A Brief Discourse contayning certayne Reasons Why Catholiques refuse to goe to Church*. Parsons' work must have attracted some little attention, for we know of at least three replies, the earliest of which, published anonymously in 1581, seems to have been that of Wiburn, who called his book *A Checke or Reprroofe of M. Howlet's untimely skreeching in her Maiesties eares*. In this treatise we have the same protest against any attempt to monopolize the name Catholic, but the writer for some reason commonly uses the prefix Roman instead of Romish in qualifying the name when applied to his opponents. The combination recurs so frequently,

that it would be ridiculous to attempt any exhaustive enumeration, but a few instances must be given. I select them almost at random.

"The profession of the Gospel followeth not your Romaine Catholikes in thirsting after blood.

"But such are your English Romane or hot Catholikes.

"A parlous dilemma or streight are you Romane Catholikes brought into.

"You Romane Catholikes that sue for tolleration.

"But every Romane Catholike is a man that perswadeth himselfe the doctrine nowe professed and taught in the Church of England is false doctrine and venemous (sic) to the hearer. Therefore no Romane Catholic may venture his soule to be infected therewith." (Wiburn, *A Checke or Reproofe*, ff. 27 r^o, 42 r^o, 44 v^o, 132 v^o, 140 r^o, &c.)

Compared with other controversial writings of the same period, Wiburn's book is on the whole conciliatory in tone, and it is possible that his preference for the form Roman Catholic may have been prompted by some pacific intention, but he does occasionally employ such phrases as "Romish Catholic" and "Popish Catholic," (*Ibid.* fol. 45 v^o, 162 v^o, &c.) and his criticisms upon his opponent could not by any stretch of language be described as courteous.

But while *Roman Catholic* seems undoubtedly more polite than *Romish Catholic* or *Popish Catholic*, I cannot find any valid evidence to suggest that any such name was welcomed or acquiesced in by those thus designated, at any rate during this early period. So far as my limited researches justify me in forming an opinion, the representatives of the Papal side never dreamed in the ordinary way of calling themselves any-

thing but simply Catholics. There was, however, an occasional variation, due to foreign usage, which may have had some effect in producing a change of feeling among the less uncompromising. The Church, while claiming Catholicity, *i. e.*, universality, for one of her special marks, has never resented the attribute Roman in itself, but rather welcomed it as defining the centre of her authority and the See of her Supreme Pontiff the Vicar of Christ. Consequently, both in Latin and in the Romance languages the phrases *Ecclesia Catholica Romana*, or in French *l'Eglise catholique romaine*, have at all times been in sufficiently common use. Owing partly to the inverted form, neither the one nor the other suggests the idea that there exists a number of different Churches of which the Roman is only a branch or variety. On the other hand it was and is the cardinal vice of the form *Roman Catholic*, that both those who first used it and those who use it now attribute to the prefix the force of a species limiting a genus. A Protestant says *Roman Catholic* because he holds that there are other kinds of true Catholics besides the Roman kind. The phrase *l'Eglise catholique romaine*, however, as just stated, does not suggest this. It is the equivalent of *Ecclesia Catholica Romana*, the Church which is Catholic and also necessarily Roman. Under warrant then of French and Latin analogies the Catholics of Elizabeth's day made no difficulty about inverting the order of the words and describing their religion as the Catholic Roman. An interesting example or two may be found in a little controversial work which was translated from the French and printed in English, 1575. The original tract by John d'Albini de Valsergues, had appeared at Paris in 1566. The translation, called *A Notable Discourse*, professes

to be printed at Douai. Here at any rate are two examples of a compromise which many seem to have taken to kindly:

"St. Augustine, in the Epistle that he doth call *Epistola fundamenti*, cap. 4, doeth write the reasons that did keepe him under the obedience of the Catholic Romane Church." (*A Notable Discourse*, fol. 12, r^o.)

So again,

"They [i. e., the heretics of old] preached that the Pope was Antichriste, shewing themselves verie eloquent in detracting and rayling against the Catholike Romane Church." (*Ibid.* fol. 64, r^o.)

Even Protestants occasionally adopted this form, as for example, Fulke in his reply to the same tract of Father Parsons, already referred to.

"But why doe you oppose the Catholike Romaine Religion to all other new doctrines, when by the Catholike Romaine religion you meane the present Popish religion and not the ancient Romaine religion, which was the Catholicke religion of all true Christians." (*Fulke, A brief Confutation of a Popish Discourse, lately set forth and presumptuously dedicated to the Queen's Most Excellent Majestie, by John Howlet or some other Bird of the Night under that name.* Lond. 1581, fol. 8 v^o.)

Apart from this inverted form, which was occasionally used by both Catholics and Protestants, the evidence, as stated above, seems to show that the adherents of the old faith systematically resisted the appellation *Roman Catholic* until it was absolutely forced upon them. The wording of the various memorials which were addressed to the Sovereign towards the close of the reign of Elizabeth and at the beginning of the reign of James I is very significant in this connection. For example, about the

year 1591, Father Robert Southwell, the Jesuit poet and martyr, composed a *Humble Supplication to her Majestie*, which was afterwards printed by unfriendly critics to draw attention to its adulatory tone. Despite his anxiety to conciliate his Sovereign, Father Southwell uniformly refers to himself and his fellow-sufferers as "Catholics" without qualification of any sort. What is even more surprising, the addresses of the "Appellant" clergy who were under suspicion of truckling to the Government, and who were willing to make considerable concessions in the matter of the oath, exhibit the same characteristic. In the "Protestation of Allegiance" drawn up by Dr. Bishop and twelve other missionaries on January 31, 1603, although the missionaries went so far as to declare:

"We acknowledge and confess the Bishop of Rome to be the successor of St. Peter in that See and to have as ample and no more authority or jurisdiction over us and other Christians than had that Apostle by the gift of Christ our Saviour;" still they everywhere described themselves as "Catholics," even while they were "most willing to give such assurance and satisfaction on this point as any Catholic priest can or ought to give unto their Sovereign," and while they renounced all idea of "restoring the Catholic religion with the sword," and desired "to persuade all Catholics to do the same." (See Tierney's *Dodd*, iii. pp. clxxxix.—cxv.) In conclusion, they were ready on the one hand "to spend their blood in the defence of her Majesty," but on the other, "rather to lose their lives than infringe the lawful authority of Christ's Catholic Church." Again, the Catholic "Supplication" of 1603, presented by "your grace's most afflicted and devoted subjects the Catholics of England," uses the simple term

Catholics throughout. (*Ibid.* iv. Appendix viii.) And once more in the "Petition," presented to James I in 1604. (*Ibid.* iv. Appendix x.) The only exceptions to the same rule are afforded by such passages as those in which they speak of their "grievous and long-endured pressures for confessing the Catholic Roman faith," or of "the inward belief of the Catholic Roman faith;" where the inverted form is used. (T. G. Law's Edition (London, 1889), p. 46.) The same variant may be found in the *True Relation* (1601) of Dr. Bagshawe, the appellant priest, as for example when he says: "Lord, thought we, whither do these things tend, or what will become of the most ancient and Catholic Roman religion?" but otherwise we find the word Catholic alone. This is also the rule observed in the negotiations carried on by the Earl of Tyrone in 1599 in behalf of the Irish Catholics. We meet, indeed, such phrases as the following:

"Articles intended to be stood upon by Tyrone.

"1. That the Catholic, Apostolic and Roman religion be openly preached and taught throughout all Ireland. . . .

"2. That there be erected, an university upon the Crown rents of Ireland wherein all sciences shall be taught according to the manner of the Catholic Roman Church." (Calendar of State Papers (Irish Series), Nov. 1599, p. 279.)

But elsewhere the word Catholic appears *sans qualité*. Other similar examples might be found, but it would be tedious to pursue the matter further. What is more important is to examine one or two apparent exceptions in which the word Roman Catholic does seem to be used by Catholics themselves. For example, there is a

contemporary inscription attached to the portrait of John Towneley of Towneley, which runs as follows:

"This John about the sixth or seventh year of her Majesty's reign that now is, for professing the Apostolick Roman Catholick faith, was imprisoned first at Chester Castle, then sent to the Marshalsea, then to York Castle, then to the Blockhouses in Hull, then to the Gatehouse in Westminster, then to Manchester, then to Broughton in Oxfordshire, then twice to Ely in Cambridgeshire; and so now seventy-three years old and blind is bound to appear and keep within five miles of Towneley his house. Who hath since the Statute of the twenty-third, paid into the Exchequer twenty pounds a month, and doth still, so that there is paid already above five thousand pounds. An. Dni One thousand six hundred and one, John Towneley of Towneley in Lancashire." (Quoted in Lingard, *Hist. of Eng.* vol. vi. note Z.)

It must, however, be clear that such a formal phrase as "for professing the Apostolick Roman Catholick faith," is a very different thing from any casual allusion to John Towneley as a "Roman Catholic." In particular, it excludes exactly that suggestion which, as said above, lay, and still lies at the root of all objections to the composite term, viz., the idea that the Roman Church is only a species of the genus Catholic.

More remarkable is a passage from a state paper recording the examination of a recusant in 1591. (I have to thank Father P. Ryan, S.J., for kindly verifying and copying the text for me from the original document in the Record Office.) The quotation is particularly interesting, as it clearly shows that the name Roman Catholic was already in common use at that date, and no longer a mere theological nickname used by controversialists.

"He beinge examyned whither he hath bin reconcyled, absolved, or w^hdrawn by any Jesuite, Seminarie, or other minister aucthorised by the Pope, or any other under his Jurisdicion, from his obedience to her maiestie and religion now established w^hin this her hi[ghnesse] Realme: Sayeth that he was perswaded by one Mr. Parkeson to relinquish the said religion and to conforme himselfe to the Romaine Catholique religion." (Dom. Eliz. Addenda. Vol. 32. 8 1. fol. 15^v.)

Although this professes to be the deposition of the recusant, there is, of course, nothing to show that the terms in which the examination is taken down, were, in fact, those actually used by the person arrested. It would be quite unwarrantable to infer that such recusants were in the habit of describing themselves as "Roman Catholics." Probably the same criticism might be made as to the examinations of twenty-two priests in 1615, printed by Tierney, (Tierney's *Dodd*, vol. iv., Appendix, No. xxxvii.) though of course it is possible in this latter case that the two or three among their number who are reported to have used the phrase "Roman Catholic faith" or "Roman Catholic religion," may have been influenced by a wish to adopt language which would not be resented by the examiners.

Again, if we find Father Parsons in his *Three Conversions of England* (1604), (iii. pp. 458, 468) introducing the term Roman Catholic, a closer inspection of the passage makes it clear that he is only led to do so by the general drift of Foxe's argument upon which he is commenting. Although Foxe does not actually use this combination, he does, as already noticed above, imply that the Pope's Catholics were a spurious variety of Catholics, and Parsons in replying adopts for the

moment his opponent's point of view, using the phrase we are discussing for the sake of variety and brevity. For example he says:

"By all which premisses and preambles it seemeth that he [Foxe] bindeth himselfe to deliver us an exact definition of the nature and essential points that make a Roman Catholike according to the Pope's Religion." (*Ibid.* p. 453.)

Even one instance like this, and there are a good many more in the same treatise, shows that the phrase Roman Catholic was not at all unfamiliar before 1604. None the less the *New Oxford Dictionary* is probably right in suggesting that the recognition of the word as a quasi-official designation of the Church which professed obedience to the Pope, dates from the Spanish Marriage negotiations of 1618-1624. This much at least can be said, that in the earlier discussions which went on regarding the proposed marriage of Elizabeth to the Dukes of Anjou and Alençon, the word does not occur. Neither do we seem to find it in the proposals submitted to Tyrone and other Irish leaders; while James I, in those of his earlier proclamations and addresses which make any reference to his Catholic subjects, generally describes their religion as "popish" or "Romish," or goes out of the way to declare them "falsely called Catholics but truly papists." (See James I's Speech in Parliament (before the Gunpowder Plot) in March, 1604, in *Somers' Tracts*, ii. 60-69.) But with the necessity of considering Spanish sensibilities, a more courteous tone came to prevail, and the usual term employed to designate the religion of the Spanish people is "Roman Catholic." A single illustration may suffice from one of the contracts drafted at this period, showing as it does that the word Catholic was also sometimes used.

"His Majesty obligeth himself by the like to procure, as much as in him lies, that the Parliament shall revoke and abrogate all particular laws made against the said Catholics, whereunto the rest of His Majesty's subjects are not liable, and also all other general laws as to the said Roman Catholics, which concern them together with the rest of His Majesty's subjects, and be repugnant to the Roman Catholic religion." (Tierney's *Dodd*, vol v., p. cccxxii.)

From this time forward it would appear that official documents, when drafted in a more conciliatory mood, commonly used the form Roman Catholics. Even Cromwell employs it upon occasion. (See Father Denis Murphy, *Cromwell in Ireland*, p. 418.) On the other hand, the Catholics, after this date, seem to have been cowed into adopting the designation for themselves, at any rate on all occasions when they presented any sort of address or memorial to the Government. It will be sufficient to notice one or two documents drawn up in Ireland at the beginning of the reign of Charles II, for example, the "Humble Remonstrance, Acknowledgment, Protestation, and Petition of the Roman Catholic Clergy of Ireland" in 1661, which begins: "We, your Majesty's faithful subjects, the Roman Catholick clergy of Ireland," &c., and also the "Protestation" of 1666, which uses the same language. (Butler, *Historical Memoirs*, ii. pp. 397-413.)

The practice in Maryland, and in the United States generally, seems to have been similar to that of England, and by the end of the eighteenth century many English-speaking Catholics were apparently content that the term *Roman Catholic* should be employed not only in their official relations with the Government, but even to

some extent in documents of a more domestic character. The most remarkable example of this is probably furnished by an organization formed in 1794 with the sanction, and seemingly at the instigation, of the Vicars Apostolic, and the very purpose of which was to keep in check the somewhat unorthodox tendencies of the Cisalpine Club. Despite these excellent aims, one is surprised to learn that the official title of the association in question was "the Roman Catholic Meeting." (Ward, *Dawn of the Catholic Revival in England*, vol. ii. pp. 64, 65.)

Not less remarkable were the resolutions which, according to Charles Butler, were drawn up by the Irish Bishops of the Province of Leinster in 1821, regarding the Oath of Supremacy in the Bill for the Relief of British Catholics as it passed the House of Commons in 1821. These Irish Bishops at a meeting in which none but Catholic clergy were present, seem to have drafted a body of Resolutions of which the first runs:

"Resolved that we have read with unmingled satisfaction a bill now in progress through Parliament, purporting to provide for the removal of the disqualifications under which His Majesty's Roman Catholic subjects now labour and that we deem it a duty to declare that the oath of supremacy as therein modified may be taken by any Roman Catholic without violating in the slightest degree the principles of his religion." (Throughout there is a constant repetition of the term Roman Catholic; never Catholic. Butler, iv. 494.)

Charles Butler, who prints this document in his *Historical Memoirs*, also illustrates significantly, by his own practice, the degree in which the Catholics of that period were influenced by the manner of speech of the Protestants around them. In the text of his narrative he seems

to have no objection to designate his co-religionists as Roman Catholics, or as he prints it "roman-catholics," (C. Butler, *Historical Memoirs respecting the English, Irish, and Scotch Catholics*. Vol. iv. (Ed. 1821), p. 225) and though he more commonly employs the simple term Catholic, the composite form also appears frequently, and without, so far as can be seen, any reason to justify its introduction. Thus he writes: "It was impossible that the roman-catholics should not grieve at the Revolution (of 1688); it was the triumph of the protestant over the catholic establishment." Or again, under the sectional heading, "George II—the condition of the English roman-catholics under his reign," (*Ibid.* vol. iv. p. 269; cf. vol. iv. p. 185; vol. ii. (1819), p. 199, &c.) we find such a sentence as "the rebellion of 1745, in which several roman-catholics were engaged," etc. No doubt the introduction of the hyphen may fairly be held to have a saving significance. It seems to rob the prefix of its qualifying force, and to emphasize the idea that the compound is merely a name used for brevity's sake, much, for example, as we are accustomed to say Austro-Hungary. But there can be no doubt that in Butler's time considerable laxity of practice had come to prevail among English and Irish Catholics. Neither is it to be wondered at if they were alarmed lest any little indiscretion or assumption upon their part might be laid hold of by their opponents, and used as a weapon to retard the longed-for day of Catholic Emancipation.

With regard to the Emancipation Act itself and to the other acts of relief which preceded and followed it, it cannot, of course, be disputed that the framers of these measures adhered uniformly to the word Roman Catholic as the official designation of those who would formerly

have been styled Papists. Moreover, an incident which occurred in 1897 and which is recounted in detail in Mr Snead Cox's *Life of Cardinal Vaughan* (Vol. ii. pp. 231-241) makes it clear that both in 1897 and again in 1901 the advisers of the Crown raised objections, which proved insuperable, against receiving any address from the Cardinal and his suffragans in which they described themselves simply as Catholics. The only permissible style was declared to be "the Roman Catholic Archbishop and Bishops in England,"(1) and this form Cardinal Vaughan was constrained to accept, reserving to himself, however, the right of explaining on some public occasion the sense in which he understood the term in dispute. A suitable opportunity was afforded at the Newcastle Conference of the Catholic Truth Society in the September of the same year, and just as the Cardinal had previously explained the ambiguity which underlay the name *Roman Catholic* to Mr. Ritchie,(2) so in his inaugural address at the Conference he put the matter clearly before the Assembly in popular language. After declaring that "the term Roman Catholic has two meanings; a meaning that we repudiate and a meaning that we accept," and after showing that in the Protestant conception Catholic was a genus which resolved itself into the species *Roman Catholic*, *Anglo-Catholic*, *Greek*

(1) Even the form "Bishops of the Catholic and Roman Church in England" was not allowed by the Home Secretary, Mr. C. T. (afterwards Lord) Ritchie.

(2) "By it (the term *Roman Catholic*) you mean one thing and we another. It therefore becomes an equivocal term, and if I deliberately use it as such, I equivocate. . . . If I should use it in my own and in the Catholic sense and not in yours, I owe it to you and to myself to state frankly that we are using the term in two different senses." (Snead Cox, *Life*, ii. 235.)

Catholic, etc., or else a circle divided into sections Roman, English, Greek, etc., the Cardinal went on to expound the admissible signification of the term.

"With us the prefix 'Roman' is not *restrictive* to a species, or a section, but simply *declaratory* of Catholic. It explains the meaning of Catholic applied to the religion of Christ, and asserts its unity. Put it another way, the word 'Roman' bears the same relation to 'Catholic' that the centre bears to the sphere or circle. All the radii of a circle rest in their common centre. The whole circumference is thus brought into unity with its centre. This is to be Catholic.

"'Roman' as prefix to 'Catholic' is therefore declaratory that the central point of Catholicity is *Roman*, the Roman see of Peter. (*The Tablet*, Sept. 14, 1901, p. 402.)

This goes to the root of the whole dispute, and it is interesting as supplying some answer to a difficulty urged by the famous Bishop Andrewes in his *Tortura Torti*, 1609. This pillar of the Anglican Church, taking up the cudgels in behalf of his royal master, James I, against Cardinal Bellarmine, ridicules his opponent for adding the word *Romana* to *Catholica*. The combination, Andrewes declares, constitutes a contradiction in terms.

"Why [he says, apostrophizing Bellarmine] have you such bad consciences that you dare not use the name *Catholic* alone? What is the object of adding *Roman*?

(1) "Postremo quid ita male vobis conscii *Catholicam* non audetis usurpare solam? Quorsum additis *Romanam*? Quid illa opus est, si praeter *Romanam Catholicam* nulla est? Neque enim ea voce opus ullum nisi ut distinguat vestram ab alia *Catholica* quae *Romana* non est." (*Tortura Torti* in "Library of Anglo-Catholic Theology," p. 368, cf. pp. 22, 372, 494.)

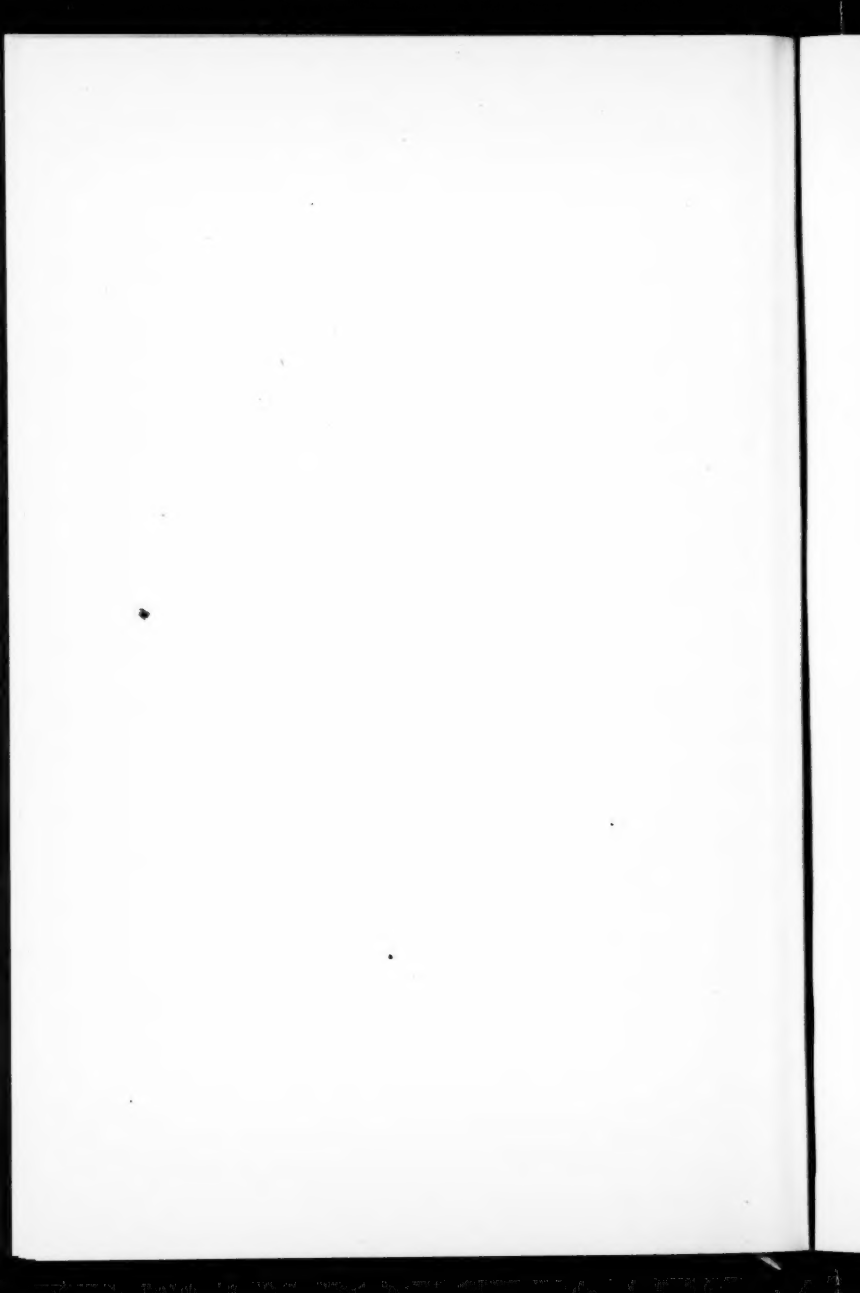
What is the use of it if there is no other Catholic Church except the Roman? The only purpose which such an adjunct can serve is to distinguish your Catholic Church from another Catholic Church which is not Roman.(1)

Bishop Andrewes repeats this argument more than once and turns it in several different ways. It is curious to find him urging exactly that interpretation of the name which Cardinal Vaughan three hundred years later rightly detected to lie at the root of the Anglican preference for this particular official style. Surely it cannot be a matter of reproach to us English Catholics, if with passages such as this before our eyes, representing the most authoritative teaching of the Church of England, we should uniformly protest against the use of the name Roman Catholic in this country, and strive by every means in our power to claim that, which we have not assumed with any controversial purpose, but which has been our rightful heritage from the beginning.

HERBERT THURSTON.

—*The Month*, Sept., 1911.

Moral Training of Children .



Moral Training of Children

BY THE RIGHT REV. JOHN CUTHBERT HEDLEY,
O.S.B., D.D., BISHOP OF NEWPORT.

In the October Pastoral it was proposed to continue on a future occasion the subject of the Moral Training of Children. Accordingly we now proceed to treat of that Self-repression, or Self-denial, which is so essential in life, and which is rarely acquired unless men and women have been accustomed to it from their childhood.

SELF-DENIAL.

Self-repression is rendered necessary by the passions of human nature, which every one of us inherits at his birth. Our natural tendencies to pride, sensuality, sloth, temper, and other kinds of self-gratification are called passions. In themselves the passions are not sin, or sinful. They only become sinful when the human will deliberately indulges them, yields to them, or puts occasions in their way; Luther and Calvin taught that human nature and its passions were, formally and essentially, sinful. This doctrine, which widely infects Protestantism at the present day, leads naturally to the idea that a man cannot help his sins; that it is no use to strive against one's nature, seeing that you cannot get rid of it, and that if you only trust in Christ it does not matter much how you indulge yourself, provided you do not come into collision with human law or with your neighbors. The

Catholic teaching is that the passions are one thing and the will another; and that whatever a man may feel, there is never any sin except so far as the will consents; whatever temptations may trouble his senses or his intelligence, moral guilt only begins when the rational human will freely yields to them, either in act or in desire.

Hence every Christian has a two-fold duty with regard to the sinful propensities of nature, namely, resistance and mastery. He must resist—and when his passions rise up against a grave precept of Almighty God he must resist under pain of mortal sin. But he must go further; he must strive to obtain such a mastery over his passions that not only may the danger of mortal sin be far removed, but that even in lesser conflicts and in the ordinary occasions of life he may be able to rule them, and may keep himself entirely faithful to the grace of his Heavenly Father.

It must be further remarked that the passions, being seated in the bodily nature of man, may be made stronger and more violent by indulgence, and, on the other hand, may be weakened and even exterminated by systematic repression. We not unfrequently meet with men and women who have so indulged themselves in pride, covetousness, sensuality and spiritual sloth, that they seem to be unable, when temptation offers, to help giving way. They will sometimes tell you that this is so. They must not, however, be believed, for they can always pray, at the very least, and so obtain the grace that they require. On the other hand, the saints, and men and women who lead a spiritual life, are found to have so diminished by self-discipline, and God's grace, the violence of their natural propensities that they seem to be almost exempt

from the weaknesses of human nature. But such persons are very rare. We have no despotic power over our passions. They are independent of the rational will. They are the natural result of original sin, are excited by the presence of their objects, and follow laws of their own. All that we can do is to manage them, by turning their own nature and their own laws against themselves, as when one weakens the force of a metallic spring by keeping it under constant pressure.

Children, as there is no need to say, develop passions long before the age of fourteen. Until they attain the age of responsibility and the use of reason, there can be no sin in their acts of self-indulgence or in their display of passion—although those who have the care of them cannot begin too early to teach them self-command and self-restraint. As for boys and girls over seven it is quite possible for them, by deliberate pride, disobedience, sensuality, contempt, anger and sloth, to become guilty of grave sin. The task of those who are responsible for the training of children, therefore, is to watch their evil propensities, and give them all the help they can in resisting them and in mastering them. To fail in this duty is to expose the child to spiritual destruction.

FOOLISH INDULGENCE.

First of all, then, there are numbers of children ruined by foolish indulgence on the part of their parents and others. This is a marked characteristic of the present day, and is perhaps a reaction from the undue severity of two or three generations ago. It shows itself in unnecessary and excessive pampering, caressing, excusing and admiring. Certainly a child ought, as far as pos-

sible, to be kept contented and happy. An atmosphere of severity, repression and hardship prevents a child's nature from expanding as it should do, and leaves it stunted and distorted. But it should never be lost sight of that children are naturally vain, exacting, prone to envy, forward and lazy. Great discretion is, therefore, needed in praising or noticing them, in giving them what they clamor for, in regulating both the kind and the amount of their food, and in giving them their liberty. It is much easier for a parent to give them all they want and to let them do as they like. That is the way in which children are spoilt at the present day. And this hurtful indulgence of children does not always come from the wish to save trouble. It sometimes springs from a genuine affection for one's children, and a pride in them. Such love and gratification are entirely praiseworthy. But they should not be foolishly displayed. The dearest and the most charming children are the most easily spoilt; and many a parent is visited in after years by the results of his foolish indulgence, and has to lament the day when he allowed the bad seeds of vice and dissipation to take root unchecked in the soul of his beloved child.

CORRECTION.

Not only are parents bound to abstain from spoiling their children, but they are bound also to correct them. That is to say, when a child outwardly shows vanity, disobedience, greediness or temper, the father or mother should administer a reproof, and, if necessary, should punish. By this, a child is both instructed in its moral duty—a matter which is more necessary than many people think—and impelled to take pains to repress bad pro-

pensities. But it is just on the point of correction that so many parents do harm rather than good. Correction, to be of any use, should be both reasonable and opportune. But many parents correct in anger and temper; they say the wrong thing, and by their passion and excitement neutralize entirely their moral influences. Others, again, never cease from harrowing the child with querulous complaints and petty scolding, until at length the child ceases to care or notice. Correction should be considered, measured, and adapted to time and circumstance. Once made, the parent should see that it is attended to. Punishment, if needful, should inevitably follow. There cannot be a doubt that, with children, the conviction, arising from experience, of the certainty of punishment is a powerful stimulus to the invaluable habit of self-restraint. But punishment, more than any form of correction, needs to be wise, considerate and strictly moderate. For there is always the danger that punishment will stir up the child's rebellious passions, and harden it in wrong-doing, instead of moving it to good resolutions. The danger is always greatest when he who punishes is seen to be angry or unjust. There is much parental punishment that is merely parental temper. Such punishment works infinite harm, and is the cause of the moral ruin of multitudes of children.

For the rest, the "repressive" training of children is chiefly concerned with the virtues of Humility, Obedience, Patience, and Frugality.

THE VIRTUES.

We have already seen what is the meaning of Humility and how necessary it is for a follower of Jesus Christ to

repress that troublesome and unquenchable "self" which puts itself even in the place of God. It is not necessary to lecture children on the nature of Humility. They best learn what it is at the feet of their Heavenly Father. But there is no more effective way of putting Humility into practice, and of weakening the dangerous impulses of "self" than the exercise of Obedience. By Obedience the child learns the habit of repressing self-will, and of conforming its natural wilfulness to law and authority. One of the most distinguishing features of modern civilization is the prevalence of independence and self-assertion. The Gospel of our Lord Jesus Christ requires men to obey both divine law and human law; both God's commandments and the authority of those who have on earth the right to command. The Gospel teaches that such obedience should be a real obedience of the heart, grounded on Christian humility and on the genuine wish to obey. It is not too much to say that, at the present day, Obedience is practically a dead virtue. Such outward submission as there is—such as cannot be helped if civilized and social life is to go on—is accorded without any love of that humility and obedience which Jesus Christ has taught, but rather with distaste and mental resistance, grudgingly and sparingly. Young men and young women are accustomed to question everything and to criticize everything. This propensity is anti-Christian, and is perilous to eternal salvation. It can only be counteracted by Christian training in the practice of obedience and by Christian instruction in its spirit. What is required of parents is the reasonable and consistent exercise of authority. Children should be made to do what is right, just and becoming. Caprice, selfishness and despotism on the part of parents are as bad for the child

as for the parents themselves. Children obey readily enough if they are treated kindly and reasonably, and they soon acquire the valuable habit of obedience. If, at the same time, the father or mother tries, at opportune moments, to explain to them the beauty and the preciousness of that humble spirit which sacrifices the evil self before the throne of God, and emulates afar off the sentiments of the Sacred Heart of Jesus, a Christian character is formed which in future years will throw all its weight on the side of the Kingdom of God.

Children are not naturally rebellious, but submissive, and a sensible father or mother should have little difficulty in forming them to the habit of Obedience. But there are other impulses in which the germs of pride exist, and which must be carefully watched. As has been already said, they are vain and conceited, and these evil propensities should be repressed. "Showing off" is innocent enough; but it contains the germ of deliberate pride. A wise parent will, therefore, keep the child out of occasions and temptations, and will inculcate the necessity and the value of good and spiritual intention in all that is done or said. When the child has to endure failure, reproof or ridicule—a thing which most children feel keenly—it should be kindly encouraged to turn to the holy will of God, to accept the humiliation, and to offer it up in union with the humiliations which Jesus accepted for our sake. And, in a word, all pride or vanity, in talents, belongings or achievements, in looks or in dress, should be counteracted by turning the child's heart to the God Who gives all these things, to whom alone belongs glory and praise. Vanity in a child may be a small matter—and it would be a mistake to treat it as if it were serious. But as the powers develop and strengthen, it becomes

more deliberate in act and more rooted as a habit. It must not, therefore, be permitted to have its own way.

The exercise of Patience represses the evil passion of anger, teaches the habit of Christian resignation, and accustoms the child to govern its own desires. Anger, in children, is really very often a frenzy, a short madness. It is generally more a physical transport than a sin. But if uncorrected and unchecked it becomes dangerous, and is likely to spoil the character and wreck the soul. From early in infancy it should be taken in hand. Fortunately, most children, when passion has evaporated, are more or less ashamed of the exhibition they have made of themselves. The parent should wait for this period of calm. It is no use engaging in a contest with a child when it is excited. Lead it away, put it in banishment, leave it in solitude, but do not inflame its passion by scolding. Sometimes the calm word, or the mere look, of a mother that it really respects will quickly soothe it. And then, at the right moment, the child must be taught to think of the Child Jesus in His meekness and patience, be turned to contrition, and be prepared to be on its guard when the occasion shall happen again. Another form of Impatience is want of resignation in suffering or pain. With great kindness and sympathy the suffering child should be led to accept the holy will of God, Who wishes to use all pain to draw us nearer to Himself, and should be reminded of the Passion and Cross of Jesus Christ, Who has suffered so much in order to sanctify our sufferings, and to make them precious for the gaining of Heaven. Children must also be taught to be patient when they want anything. Such impulses are often mere greediness, and will probably disappear as years go on. But it is a good moral lesson for them to

learn to be moderate in desire, to express themselves calmly and with consideration for others, and to put up with disappointment in a Christian spirit. All these lessons, inculcated with prudence and in the right season, go to form the true Christian of the years to come.

FRUGALITY.

Further, it is of great importance that children should be trained to Frugality. Nothing spoils the character more irretrievably than the unchecked habit of self-indulgence. We have only to look at the world we live in to see that men and women in these days worship ease and luxury, caress their bodies and their minds, and show irritation at everything that pricks or inconveniences them. This anti-Christian disposition is not confined to the rich or the well-to-do. The masses of our fellow-countrymen who obtain their livelihood by the work of their hands are quite as much bent upon self-gratification. Their idea of pleasure may be coarser and their enjoyment less refined, but they are none the less determined to enjoy themselves, and thereby quite as much degraded and spoiled in all spiritual respects. The Christian ideal is, a sober, restrained and hard life; a life that is lived principally for the immortal soul and next for the mind and heart; a life in which the body is taught to use food, drink and recreation not for their own sake, but only as a means to the carrying out of those higher purposes for which our Heavenly Father has placed us in the world. One great reason why this Christian idea of life is so little practised is that so few are taught it in their childhood. The pampering of children is carried to an excess which is really pitiable. Nature,

in their case, prescribes the plainest of food, total abstinence from alcoholic drink, regular hours, and the absence of excitement. What too often happens is that parents, partly through mistaken affection, partly through ignorance, and partly through supineness and heedlessness, feed their children very much as they feed themselves, allow them to contract the fatal taste for drink, keep them out of bed, and take them to all kinds of unwholesome entertainments, or, perhaps, let them run wild in the streets. If a child is to grow up into a true follower of Jesus Christ, it must be habituated to moderation, regularity, temperance, and an abhorrence of a soft life. It must be taught to live by reason and not by impulse; to act on religious principle and not be the slave of appetite; to despise luxury; to mortify itself in eating and drinking; and, in a word, to take the side of the Cross of Christ without hesitation or regret. No man who does not in a genuine sense take up the Cross can be called a follower of our Lord and Saviour. Why are not children explicitly told of this law and gently encouraged to live by it? Unless they are told they do not realize it. They hear, as they grow up, the words of Christ read out, and they repeat forms of prayer. But they easily come to look upon all such language as mere formality; the more so, as the practice of their elders seems so utterly unaffected by either Gospel or prayer-book. What is wanted is that those responsible for children should translate the Gospel into language which they can understand; that they convince them that our Blessed Lord meant to lay down a practical command. But parents who do not live up to this command themselves can hardly, for mere shame, press it upon their children. And that is in reality one of the reasons why the Cross is

so little preached to the child; and it is also a reason why so many parents have to dread the fate of those who give "scandal to little ones" (S. Matthew xviii. 6). The fault is not on the part of the child. The child, with all its natural propensities to evil, is seldom wanting in a certain ingenuous sincerity and generosity. Let the ideal be put before it, and there will never be much difficulty in its being taken up. But when boys and girls grow up to adolescence without having caught a glimpse of the great law of the Cross, how can it be expected that we shall have a Christian generation?

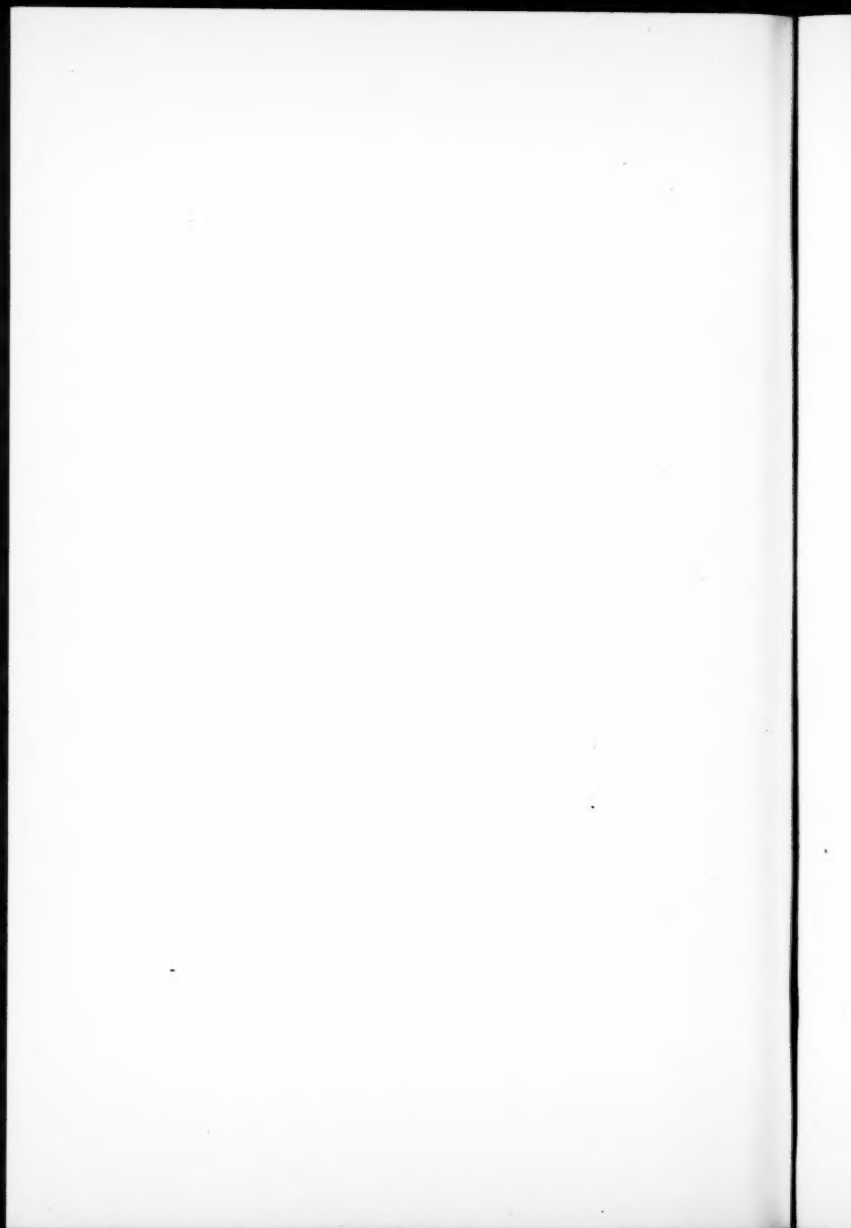
All parents and persons in charge of children are bound, in virtue of their office, to train them, by instruction and management, in repressing such passions and impulses as have here been spoken of, and in acquiring the rudiments of a pious and moral life. In carrying out their duty, they should avail themselves of such help as they can get from priests, teachers, sacraments and school. It is true that a parent can never leave the training of a young child entirely to others. The child lives with the parent, and especially with the mother, and if the intercourse of life is altogether barren of good advice and opportune correction, nothing else can supply that deficiency. The well-to-do parent may hire governesses and servants, but however able or devoted these may be, they are never near enough to a child's soul and heart to influence it with adequate depth and completeness. The poor mother may plead that she is ignorant and overworked—but this duty does not require either learning or leisure, but only Christian feeling and the saying and doing of the right thing at opportune moments in the course of the day. But all parents should make use of certain external assistance. In the first place, they should

know that the passions of human nature can never be resisted or mastered without the aid of divine grace, which is given, as a rule, chiefly through the Sacraments. It is no small part of the parental office to see that children are prepared in good time and with adequate instruction for Confession and Holy Communion, and to keep them up to a frequent participation of these sacraments. It is too much the custom to leave all this to the priest and the school. But however zealous the priest may be, and however efficient the instruction given in school, it is really the parents' responsibility, and there should be no mistake about this. As long as the Sacraments are treated as a department of school work, we shall have the children giving them up as soon as they leave the school. It cannot be denied that it is better that children should be marched in companies to Confession and Communion by their good and solicitous teachers than that they should never approach at all. But it would be far more to be wished that the Sacraments should be a part of the family life. All parents who are worthy to have children should be anxious, by example and pious words, to impress upon them how necessary is God's holy grace to keep them good, and how ready and anxious is our Lord Jesus Christ to give them His grace in order to overcome themselves.

PROTECTION AGAINST EVIL.

In concluding these words, let it be repeated that a parent in order to make moral training effectual must guard his child from any training or any influence that is evil. It must be kept from bad companions and bad books. This, it would seem, could best be done by keep-

ing children, when not at school, as much as possible under the mother's own eye. Parents plead that their children have nowhere to play except the streets. There is much truth in this. But, all the same, the life of the streets makes moral training almost impossible, and that for two reasons; first, because children learn so much evil there, and, secondly, because these young frequenters of the streets become as it were strangers to their own families, and acquire a wild and irresponsible temperament which fits them for any and every kind of mischief. We frankly confess that we do not know how this evil can be remedied. All that can be done is to palliate it by those means which our zealous clergy do their best to adopt, such as Associations, Sodalities, Clubs, the Boys' Brigade, and similar institutions. When priests and good pious laymen draw our boys around them and interest them in salutary and useful occupations, the poor child is saved in great measure from the corruption of bad company. And when, in judicious moderation, such good work is enhanced by the presence of piety and religious feeling—above all, when the kindly priest can gather his boys around him in the name of the altar and the choir—it is touching to see how the unspoiled nature of a child responds to spiritual light and warmth, and how the primitive propensities of nature are kept down and disappear. But for the moment we are addressing parents. There is no way of compelling them by law to train their children to be good as there is to oblige them to feed and clothe them. But Almighty God holds them responsible for the soul as well as for the body—and we trust that, by God's grace, these words may reach their hearts and make them reflect how momentous their responsibility is.



Moral Training of Children

A PASTORAL LETTER BY THE RIGHT REV. JOHN CUTHBERT
HEDLEY, O.S.B., D.D., BISHOP OF NEWPORT.

Having addressed you recently on the subject of religious instruction, we are now desirous of saying a few words on the moral training of children—a subject that is gravely misunderstood by some and culpably neglected by others.

It is well known that, as regards doing good and avoiding evil, boys and girls can be trained. It is also well known that children, if not duly instructed, advised and directed, will neither do what is right nor even know what they ought to do. First of all, no one is born with clear ideas of right and wrong; and, secondly, there is in human nature so much bias and inclination to the evil side, as being the pleasantest side, that all our good inclinations and convictions have to be carefully cultivated and strengthened, or else evil gets the upper hand. Hence, to neglect training is to leave a child to spiritual destruction, for which parents will have to answer before God.

RIGHT PRINCIPLES.

It is not Catholics alone, but all that profess any belief in Christianity, who lament the present general neglect of the training and discipline of the young. A great deal has been said and written on the subject by clergymen, social reformers, teachers, and those who undertake to improve the race and strengthen the Empire. Mingled with much that is true, wise and useful, there is in these utterances not a little false morality, misunderstanding

of the New Testament, and sentimental twaddle. No training or discipline can be of any value which is not grounded on right principles. For a Christian, these right principles are found only in Christianity, and in Christianity as taught by the Catholic Church. Human nature, with its multiplied capacities and inclinations, is a complicated thing. It is the duty of every man, many and diverse as are his powers and desires, to reduce them all to subordination and order, so that they may work together and cooperate towards his one and only end; or else he ruins himself for all eternity. But the rules and principles on which a man must put his powers and desires in order are learnt, not in the mere light of nature, nor in the philosophy of the heathen, nor in the wisdom of the modern unbeliever, but in the teaching of Jesus Christ, as set forth by the Catholic Church. Non-Catholic writers on training and discipline are sometimes clergymen who confine themselves to what they call the Sermon on the Mount, ignore the holy House of Nazareth, avoid the Passion, and have no use for dogma; sometimes they are schoolmasters and journalists who do not recognize the supernatural, and by praising up such merely natural virtues as courage and endurance promote in the human heart a pride and self-sufficiency which is spiritual destruction; and sometimes they are sentimentalists who seem to hold that the end and purpose of all training and discipline is to make men Britons and to strengthen the British Empire.

As all Catholics know, our holy religion teaches that the purpose or end for which every man is in this world is, in one word, God; to love God and to do His will. This root and ground of all human aim and endeavor is the whole explanation of life. It furnishes a man with

the only correct and adequate view of God, of himself, and of his surroundings. He must make God the predominant object of his mind and his heart, and he must school and control all his powers and inclinations in such a way that they do not interfere with this grand purpose, but rather help it on and promote it. Hence there are three chief branches of training—piety, humility, and self-restraint. Piety includes faith, prayer, worship and the observance of the Commandments. Humility means the truth about one's own being and one's own powers and performances, and the personal attitude towards God and man that follows from a right understanding of this truth. Self-restraint is a convenient word for signifying that constant watchfulness and repression which is absolutely necessary in order to form a character such as Jesus Christ would approve. Let us consider these headings, one by one, in their relation to the training of the young.

Training in piety is carried out by instruction and by the inculcation of good habits and conduct. It is of primary importance to place before the mind of the child that the One and only God, his Creator, is always and in everything his Heavenly Father. That which spoils the life of too many people is the notion they get when young that God is a Master, a judge, a rewarder and a punisher. Such a notion, it need not be said, is perfectly true. But it is inadequate. If it goes no further—if the teacher or trainer stops there—it produces the same effect as if it were false. Because it leaves God outside of the child's heart. Observe what happens to a child who has a good mother. The child clings to her whatever happens. It knows she is judge or arbiter of its life, and that she can punish. But its

knowledge of her does not stop there; she has its heart. There may be other persons whom it recognizes as rulers, judges, punishers, rewarders. But these, however much it may fear them, or reverence them, are outsiders. It will never come to regard them as naturally and inevitably caring for it; as persons to be run to in every emergency, on whose lap it freely climbs, round whose neck it throws its arms without hesitation, whose kiss it seeks and expects as a right and a law of nature. The reason of this is that it knows its mother in a different way from that in which it knows any one else. Ever since it began to feel and to take notice, there has been an unbroken series of intimate communications between its mother and itself, which, like the tendrils of a creeping plant, have taken hold of its inmost self, of its living heart. It is this kind of communion that has to be set up between the heart of a child and its God. It is certain, both by the light of nature and of revelation, that God loves every one of us with a love more intense, more persistent, and more unalterable than that of any possible or conceivable mother for her child. He is, for the most part, hidden from our sight, silent and apparently far off. The Christian, therefore, does not live in His company as a child with its mother. But it is certain that every soul has a capacity, partly natural, but immensely reinforced by grace, for hearing, seeing, feeling, and, to use a common phrase, realizing God as its Father and only Friend. But, as in all things that concern the welfare of mankind in body and in soul, we are dependent for this realization of God upon other people. This is especially true of childhood. The order of divine Providence is that the child must starve, and must die, if it is left without the succor of parents and friends.

This is quite as certain in the moral and spiritual order as it is in the physical. If the child is not taught and trained to realize its God as its Heavenly Father, it will not do so. In many cases, it will never do so; because the peculiar receptive power, the simplicity, and the tenderness of the nature of a child diminish and disappear as it grows older, and thus the highly spiritual conception of the Fatherhood of God is more and more unlikely to find its way into its being.

PIETY.

How then, you will ask, must the parent, or the priest, or the teacher, train a child in the acquisition of the essential foundation of piety—the intimate love of God as our Father? First, by constantly impressing upon the child's mind, as opportunity offers, the following truths: that God loves and cares for it more than a father or mother; that God wishes and intends to make it happy for all eternity in His bosom; that God is always thinking of it, and always doing something for it, through Christ and His Cross; that God is hurt by every wrong thing that the child commits; and that, although God punishes sin, it is only unrepented sin that He punishes, and He is always ready and anxious to forgive whenever there is true repentance. These instructions should be regularly and systematically reinforced and impressed by helping the child to make corresponding Acts, such as the following: "O my God, I give you my whole heart; I know you love me; I trust in your holy care; I thank you for all my gifts; I wish to live all my life for you alone; I accept all your commandments and desire always to do your holy will; I am sorry for all my sins,

and I resolve never to sin again." These Acts should be varied according to the age of the child; and whilst all undue pressure or irritating insistence should be avoided, it should be the duty of the mother, or of those who hold a mother's place, to see that they are fairly continuous until the boy or girl is fourteen or fifteen, when the confessor, the teacher, and the use of books, may be expected to open out paths more mature and views more extended.

It is certain that this kind of training, without which a soul hardly ever acquires the true and intimate feeling of God, cannot be carried out without a good deal of trouble on the part of mothers. But, after all, it is within the reach of the busiest and the poorest. It does not require learning, or books. It presupposes nothing more than that elementary Christian knowledge and piety which every one is bound to possess if he or she is fit to have children at all. It does not take up time. It has only to be got in at the right moment—perhaps once or twice in the day, when the time of prayers comes round, when the child asks a question, when an opening occurs, when there is trouble, or when there is misconduct and perversity. The priest at the altar and the teacher in the school assist effectively in this training by insisting on such truths as have been here laid down; and although in early years neither priest nor teacher can supply the intimate handling of a mother, yet the mother is never at a loss as long as she follows the instruction and the catechism in the church, and keeps herself in touch with what the child is learning in a Catholic school.

If there were time, it would be easy to show how this feeling of God as our Father and Friend is strengthened by devotion to the Sacred Heart and to the Blessed Sac-

rament, by the honor and love of the Blessed Mother of God, and other practices that come under the name of piety. But for the moment it is enough to insist on its essential ground and foundation. And there is this to be said also—that the child who is brought up to what are called pious practices, and who is outwardly devout, is by no means always grounded in true piety. There is something that comes before medals, scapulars, and pictures, before any bending of the knee or clasping of the hands, before the idea of morning and evening devotion; something without which going to church has no meaning, and devotions to Our Lord are of no avail—and that is a thing which is far too much left out of the training of children—the consecration of the whole heart and being to the one only Father. It is quite true that these and similar practices assist materially in impressing this sense of God upon the heart. It is true also that fixed times for prayer, great reverence in prayer, and the frequenting of the church (which in certain respects is of obligation) help to form habits which are most useful throughout life in keeping God present to the soul. But the essential thing is that from the very beginning the end, aim, and purpose of all practice and all piety should be placed before the child's consciousness in proportion as that consciousness develops, and that it should be taught, slowly, carefully, word upon word and line upon line, that the personality whom we call God is what matters—and is all that matters. The child has to be taught to look upon God as a person who can speak to it, to whom it can speak in turn, who enfolds its very being in His love, and to whom all its thoughts and deeds are a matter of concern; it must learn, as God Himself has expressed, His wish in the Old Testament, to call

upon Him "by His name." Doubtless it is not easy to find a name for the Infinite, seeing that there is no name that can adequately express the least part of what He is. But there are names that are true as far as they go; names we make up from what we know to be good, true and just to our human conceptions, which are a participation of His own light; and there is no name that brings us nearer to the expression of Him than the name of Father. Happy the child who is trained to call Him by that blessed and venerable name.

HUMILITY.

After piety the next point in the training of the young is humility. It may seem strange to set down in this connection a virtue which many people do not consider a virtue at all, and which even Catholics are accustomed to look upon rather as a refinement of spirituality than as an essential element of everybody's moral life. This is one of the great mistakes made by the present generation. The leaving out of humility from early training spoils and vitiates the whole life. Because it is humility alone that puts a man in his proper position before his God, and if a man is in a wrong position to his God—in mind, in will, or in feeling—his life is all wrong, and the inevitable shipwreck is sure to come.

This is easily understood if we recall what humility is. Humility is the recognition that all that we are, all that we have and all that we do (except sin) is from God. It is He who created our soul; He is the maker of our body; whatever powers or gifts we possess are from His goodness; whatever we say or do or think (except the sinful element) we could neither say it nor do

it nor think it unless He moved our brain and tongue and hand. This all Christians confess and acknowledge.

Now it may be asked, Is there nothing more in humility than this? Because if this is humility, no one is proud except unbelievers and fools.

In reply to this it must be observed that a man is not reckoned good or bad merely by what he is convinced of, but by what he desires in his heart and cherishes in his affections. A man may know and believe that he owes everything to God, and yet hate to admit it. Or, like the most of us, he may simply put God, for the time, out of his mind, and dwell with satisfaction and with a certain complacency and a swelling of self-consciousness on his qualities, his possessions, and his successes. This state of mind, which is known by the general name of pride, has many phases and degrees. With worldly people it may seem so deep and so habitual as to be a state of mortal sin. With those who fear God it comes more as a suggestion than as a permanent habit, and is rejected by the turning of the soul to God. According to its character, it is sometimes called pride and sometimes vanity, and it displays itself in what we call conceit, boasting, and ostentation. But the essential thing to observe is that it is a wrong attitude towards God, and that it corrupts and spoils, more or less completely, the spiritual life of any man who is affected by it. So far as it goes, it puts self in the place of God.

What makes this pride and vanity so very difficult to get rid of is that the better a man is, the more creditable his life, the more excellent he is as a member of society, the more he has to be proud of. If a man is religious, sober, industrious, and courageous—as all men ought to strive to be—he is naturally led to be satisfied with him-

self. If he is successful in life, and gains money or honor—things which he has every right to strive for—he naturally feels vain. And unless he is a trained Christian he *will* be vain and proud of such gifts, virtues, and success. But this is the ruin and corruption of his life. It is impossible that such a man can love God with his whole heart. And if he is temperate, strong in self-mastery, a hard worker, loyal, charitable and brave, these excellent virtues, if a man takes self-satisfaction in them, are not only useless to life everlasting, but they may easily deepen guilt and increase the offense of God.

It is clear, therefore, that a child who is not trained in the principles of humility runs a great risk of having its whole spirit and life spoiled. If a child is taught that it must be kind, industrious, clean, truth-telling, and courageous, and is not taught to refer all these things to God, it may as easily grow up into a pagan as into a Christian. Is not this element the very thing that is ignored in the world and left out in early training, even among Catholics?

To train a child in humility we must proceed in a way almost directly opposite to the method of training in piety. A child must be made pious by instilling and cultivating affection for our Heavenly Father. It must be made humble by practising humiliation. The reason is that we should easily be humble were it not for the intrusion and the uprising of what we call self. By "self" we mean that mysterious and persistent propensity we have to love and admire ourselves. If we believe in God we know well enough that we must put God in all things first. But the moment we are off our guard we find ourselves concentrating all our attention upon ourselves. And in proportion as this is more or less de-

liberate, it separates us from God. Hence what we have to aim at is the repression of this self-concentration, self-admiration, and self-satisfaction. Now, experience teaches that there is nothing so effective for this purpose as the acceptance of things that hurt our pride. You cannot be humble by merely reflecting on the beauty of humility, or by making resolutions not to be proud. You must train your feelings by accepting humiliation.

A child, therefore, should be trained from its earliest years to the practice of humility. First, it should be taught the invaluable secret of a pure intention; that is, to speak and to act for God's sake, and not for its own. This practice, which in its perfection implies a very high degree of charity and sanctity, should nevertheless be gently explained and inculcated even in the very beginnings of responsibility. For want of a timely initiation into the habit of making God the only aim of life, many a soul becomes gradually bound in the fetters of a self-love which it has never been taught to notice and resist. Next, the boy or girl should be taught to refer to Almighty God all possessions, capabilities, and success. This is specially needful in those moments of elation which every child experiences. A wise parent, by an opportune admonition, will easily help the child to acquire the habit of checking the intoxication of self-appreciation, which is a common condition of the young, and which in after life too often hardens into deliberate pride. Further, all boasting and showing off, whether in words or acts, should be carefully discouraged. And, finally, the child should be brought by loving advice and sympathy to accept all that is humbling—neglect, contempt, blame, and failure—not in the spirit of a mere stoic who professes not to feel or care, but as one who uses

these things to draw nearer to God, and to grow more like to Jesus Christ. And here two remarks may be made. The first is that parents and others, far from instructing their children in this essential Christian humility, too often foster their vanity by injudicious notice and attention. This foolish behavior on the part of those who have to deal with children seems to be growing more and more common in the present generation. It is not healthy for a child to be noticed, as if it were clever or wonderful. Parents should repress and modify their natural pride in their children, and, whilst showing them all loving kindness, help, and even appreciation, should keep them in their place as children, and do nothing to corrupt the beautiful simplicity of their nature. Common sense tells us that children who are too much noticed are spoiled; and to spoil a child means, nearly always, to spoil the grown-up man or woman. And this leads to the second remark, viz., that the system which is commonly practised of stimulating children to study, or to be good, by rewards and distinctions, should be guarded with the greatest care. In itself there is no harm in a child's working or restraining itself for the sake of a prize or an honorable mark, provided such an intention does not exclude Almighty God. It would be a very abnormal child who, in aiming at a distinction, deliberately excluded God. But without proper training the bad habit easily grows of neglecting even a general offering of one's intentions to Him who alone has a right to our love; and this neglect, the older the child grows, fosters natural conceit and vanity, and prepares the way for that deplorable condition in which so many live, who sacrifice their souls for human respect, ambition, and the good opinion of men.

Doctor Lingard

The biography of Dr. Lingard, which has just appeared,(1) will, it may be hoped, serve to remind us all of the debt which Catholics owe to one who at a very critical period rendered services to the Church in this country the value of which cannot be exaggerated.

Writing shortly after Lingard's death, over sixty years ago, Cardinal Wiseman declared it to be a special Providence that had allowed our body to give to the nation such a writer, whose merit will be better appreciated in each generation, which finds it calmly surviving the many rivals which would have supplanted it. "When Hume," said the Cardinal (*Dublin Review*, September, 1853), shall have fittingly taken his place among the classical writers of our tongue, and Macaulay shall have been transferred to the shelves of romancers and poets, and each shall have received his true meed of praise, then Lingard will be still more conspicuous as the only impartial historian of our country."

Such a claim, it need hardly be said, is far from being generally admitted, and by some authorities is considered not to deserve serious consideration. We do not think, however, that any one who has studied the matter for himself will refuse to acknowledge that in the period since Wiseman wrote Lingard's historical works

(1) *Life and Letters of John Lingard, 1771-1851*, By Martin Haile and Edwin Bonney. Pp. xiii: 397. London: Herbert & Daniel. 12s. 6d. net. 1911.

have secured a position even higher than in the middle of last century, and one from which there seems to be little likelihood of their being soon displaced. Moreover, the principles by which, as he himself tells us, his labors were guided are such as all should ever have before their eyes who desire to contribute anything of value to the cause of history.

Lingard owed nothing to the adventitious advantages of birth and family, and had to make his way in the world entirely for himself. Though his ancestors hailed from Lincolnshire, his father was a carpenter in Winchester.(1) At an early age the marked intelligence of the boy having attracted attention, he was sent (in 1782) to the famous English College at Douay, there to be trained for the priesthood, where he remained till the outbreak of the French Revolution brought ruin upon that venerable institution, and forced its inmates, flying for their lives, to seek refuge elsewhere. The young Lingard who escaped, not without peril, from the country which had seemed to promise a secure asylum to him and his co-religionists, was forced (1793), with his fellows, to take refuge in that native land which had hitherto been most rigorously barred to them.

Of the fugitives, some found an asylum in the southern counties, at Old Hall—and thus instituted the College of St. Edmund, there still existing,—others gathered in the North, and from these has sprung Ushaw, though it was some years before it found a permanent

(1) As to the origin of the family name our biographers decide, apparently with the assent of the Doctor himself, that it was probably derived "from furze or *ling*." It may, however, be remarked that these are not the same; furze (*ulcx*) being "gorse" and *ling* (*culluna*) being "heather."

home on its present site, the little band of wanderers being settled successively at Tudhoe, Pontop, and Crook Hall, all in the county of Durham, Lingard, though but twenty-three, being appointed to take charge of them, as Vice-President, while he took an active part in tutorial work. In 1803-4, a final move was made to Ushaw, where, while zealously fulfilling his scholastic duties, he found time to prepare for what was to be the work of his life, the presentation of our national history in such a form as should disabuse Englishmen of their immemorial prejudices against the Ancient Church. That such was the object with which he undertook his labor he himself declared, and to its attainment he directed his great works, the "Antiquities of the Anglo-Saxon Church" (published 1806), and the "History of England," the first volumes of which appeared in 1819. His desire was, as has been said, to persuade his countrymen that their antipathy towards the Catholic Church was grounded on misconception of her and her adherents, and for this purpose he held it to be necessary, while supplying the most solid and indisputable evidence of facts, to avoid as far as possible whatever might introduce the controversial element which he considered most prejudicial to the attitude of mind in which history should be studied. In his own words (*Life*, p. 87):

"The great event of the Reformation, while it gave a new impulse to the powers, embittered with rancor the writings of the learned. Controversy pervaded every department of literature; and history, as well as the sister sciences, was alternately pressed into the service of the contending parties. . . . My object is truth, and in the pursuit of truth I have made it a religious duty to consult the original historians. Who would draw

from the troubled stream when he may drink at the fountain head?"

The rule which he thus laid down was, it need not be said, an almost entire novelty, for up to that time, and, indeed, long after, English historical writers very generally contented themselves with reproducing—without question or investigation—the statements of their predecessors; and in consequence, Lingard found himself frequently obliged to contradict the statements of previous writers.

"On such occasions [he declared, p. 88] to be silent is criminal, as it serves to perpetuate deception, and to contradict without attempting to prove may create doubt, but cannot inspire conviction. As often, therefore, as it has been my lot to dissent from our more popular historians, I have been careful to fortify my own opinion by frequent references to the sources from which I derived my information."

In the same sense he wrote to friends on occasion of the appearance of his "History" (p. 166):

"I have written in a different manner from that observed in the "Anglo-Saxon Church." I have been careful to defend the Catholics, but not so as to hurt the feelings of the Protestants. Indeed, my object has been to write such a work, if possible, as should be read by Protestants; under the idea that the more it is read by them, the less Hume will be in vogue, and, consequently, the fewer prejudices against us will be imbibed from him."

And to another correspondent:

"Through the work I made it a rule to tell the truth, whether it made for us or against us: to avoid all appearance of controversy, that I might not repel Pro-

testant readers; and yet to furnish every necessary proof in our favor in the notes: so that if you compare my narrative with Hume's, for example, you will find that, with the aid of the notes, it is a complete refutation of him without appearing to be so. This I thought preferable. In my account of the Reformation I must say much to shock Protestant prejudices; and my only chance of being read by them depends on my having the reputation of a temperate writer. The good to be done is by writing a book which Protestants will read. . . . This, however, I can say, that I have not enfeebled a single fact or useful observation through fear of giving offence. Such a thing never entered my mind."

None will question the merit of the method thus proclaimed, but it may be found more difficult to understand how it could be practised at the period in question. In view of his literary work, Lingard, who had been ordained priest in 1795, was appointed by Bishop Gibson in 1811 to the small mission of Hornby, on the Lune, not far from Lancaster, which was to be his home for the rest of his life. Here the parochial duties were of the lightest, for the little village contained but some 400 souls, and he was thus left with abundant time for the historical and controversial works for which it was desired to set him free. As to the use he made of his opportunities, he tells us (p. 138):

"I did not hesitate at the commencement of my labors to impose upon myself a severe obligation, from which I am not conscious of having on any occasion materially swerved; to take nothing on trust, to confine my researches, in the first instance, to original documents and the more ancient writers, and only to consult modern historians when I had satisfied my own judgment and

composed my own narrative. . . . These restrictions would, indeed, add to the toil of the writer; but they promised to stamp the features of accuracy and novelty upon his work. How far I have succeeded must be for the public to determine, but this I trust will be admitted, that whatever may be the defects of this History, it may fairly claim the merits of research and originality. . .

. It has been my constant endeavor to separate myself as much as possible from every party; to stand, as it were, aloof, the unconcerned spectator of the passing events, and to record them fairly in these pages as they came in review before my eyes. That they should always appear to others in the same light in which they appeared to me I cannot expect; but before the reader accuses me of prejudice, let him be assured that he is free from prejudice himself."

That under the conditions then existing such an undertaking as Lingard's should have been seriously contemplated, and should have achieved any measure of success, seems to students of the present day well-nigh incredible, for none of the advantages were then available which we have come to regard as indispensable. When he commenced his labors with the work on the Anglo-Saxon Church the archives of Europe had disclosed none of their secrets, and in England itself there was no British Museum reading-room placing the manifold resources of our National Library at the service of all. Access to the State Paper Office, then lodged in the Tower, was burdened with wearisome and harassing restrictions. What prospect could there seem that the work of a young professor in a small North-country College, in hours won from a life of daily labor, or even when, freed from a life of constant work, he had

been settled in the rural quiet and isolation of Hornby, should ever become a standard authority on its subject, or secure its position as a serious contribution to history?

That he succeeded in doing so much was undoubtedly due to his fidelity to the principles we have heard him enunciate, and to the qualities he brought to his task. His industry was unceasing, and he lost no chance of examining all possible sources of information, whether by personal inspection of accessible documents, or by means of transcripts obtained from competent friends. He likewise exhibited a wonderful instinct for arriving at the conclusion to which evidence tended, and for perceiving the bearing of particulars which to others might appear wholly insignificant. So clearly marked was this faculty that, as subsequent writers have acknowledged, they are loth to dissent from his judgments, even when they do not fully understand his reasons, on account of the intuition which so frequently appears to guide him to what proves to be the right solution of knotty questions.

Lingard was at pains to disclaim all pretensions to the subjective element in historical writing, which by some is styled the philosophy of history, but should, in his judgment, with more propriety be termed the philosophy of romance. As he said (Preliminary notice to edition of "History," 1849):

"Novelists, speculatists, and philosophists always assume the privilege of being acquainted with the secret motives of those whose conduct and character they describe; but writers of history know nothing more respecting motives than the little which their authorities have disclosed or the facts necessarily suggest."

With such views he naturally differed entirely, as will be seen, from the methods of modern historical writers who are much in public favor, while his own performances failed to obtain general approval and were, indeed, hotly attacked from opposite sides. On the one hand, the uncompromising orthodoxy of such critics as Bishop Milner was shocked at what they considered undue truckling to Protestant prejudices, especially in regard of such cases like those of St. Dunstan and St. Thomas of Canterbury. On the other hand, both the "Anglo-Saxon Church" and the "History of England" were fiercely assailed in the *Edinburgh Review* by a learned and accomplished authority, Dr. John Allen, "Lady Holland's domestic Atheist." This critic, indeed, paid high compliments to Lingard's literary style, of which he spoke in very eulogistic terms.

"His periods [it was said] are poised and musical in their cadence, with a variety in their structure that pleases without palling on the ear. His style is nervous and concise, and never enfeebled by useless epithets or encumbered with redundant and unmeaning phrases. If it be deficient in the happy negligence and apparent ease of expression—if it want those careless, inimitable beauties which in Hume excited the despair and admiration of Gibbon—there is no other modern history with which it would not challenge a comparison."

But, which is of greater importance, and would undoubtedly have been so considered by the historian himself, the fairness of Lingard's narrative was vehemently denied by Allen, and he was declared to be one of those who overlook every adverse authority, and borrow from their own fancy whatever is wanting for the support and embellishment of their system.

Such a charge could not be ignored, and Lingard replied with a *Vindication*, in which we are told that this "displayed as much erudition and so careful a regard for original authorities that the result was to add materially to his reputation as a scholar and critic" ("Chambers' Encyclopædia").

We likewise read in a standard book of reference ("Dictionary of English History," by Sydney J. Low and F. S. Pulling):

"The general accuracy and impartiality of Lingard have been acknowledged. His facts have been collected with great industry, and are stated with judgment and clearness: and his work is entitled to a high place among the few general histories of England which have been produced by English scholars."

Still more emphatic is the testimony of Mr. Pocock, who, speaking of the crucial question of Henry VIII's marriage with Anne Boleyn ("Annals of the Reformation," Preface, p. xiii), writes thus:

"It is impossible, I think, for any one to peruse the documents without coming to the conclusions that historians of this period, both Catholic and Protestant, but especially the latter, have allowed themselves to be carried away by their prejudices to a surprising extent. To this remark Dr. Lingard is, as far as this period of his History goes, an honorable and, as far as I know, a singular exception."

As has been remarked, Lingard did not think very much of some popular historians, in particular Macaulay and Carlyle, with both of whom he was at issue on questions connected respectively with Cromwell's conduct in Ireland and the government of James II.

Macauley he pronounced the most "factless" writer he had ever read. Again, he said:

"It will not do; Macauley does not write history. He has been fishing in cesspools and quagmires, and has filled his memory with all kinds of filth and falsehood, which he retails, mixed up with facts, as if they were facts also. You might as well believe all the skits and witticisms and falsehoods which are prevalent during a contested election. His work abounds in claptrap of every description; with truths that are made to tell as falsehoods. I explain by one example." [This was the well-known case of Obadiah Walker, of which, according to Lingard, Macauley had contrived to convey a totally misleading and unfair impression.]

To Carlyle his objections were still more serious, and he expressed himself strongly on the subject of works which at the time were so immensely popular.

"I have long looked upon Carlyle [he wrote in 1848], with his Anglo-German jargon and pompous profundity, as a complete humbug: in this case [the Drogheda Massacre] some one must have cruelly played upon his credulity and adoration for his idol, for I can conceive no motive for his adoption of the forgery if he had known of it. That it is a forgery is now evident." (1)

From other detached phrases in his correspondence, it is clear that Lingard did not hesitate to speak of Car-

(1) To what piece of evidence this refers unfortunately we are not told. It was doubtless some of the testimonies which have been cited to show that the account of Cromwell's massacres at Drogheda and Wexford have been greatly exaggerated. On this subject Lingard writes (*History*, viii, Note D) "of the arguments hitherto adduced in his defence, it will be no presumption to affirm that there is not one among them which will bear the test of dispassionate investigation."

lyle as "that humbug and charlatan who has made Cromwell the god of his idolatry," and of his hero as "that rascal."

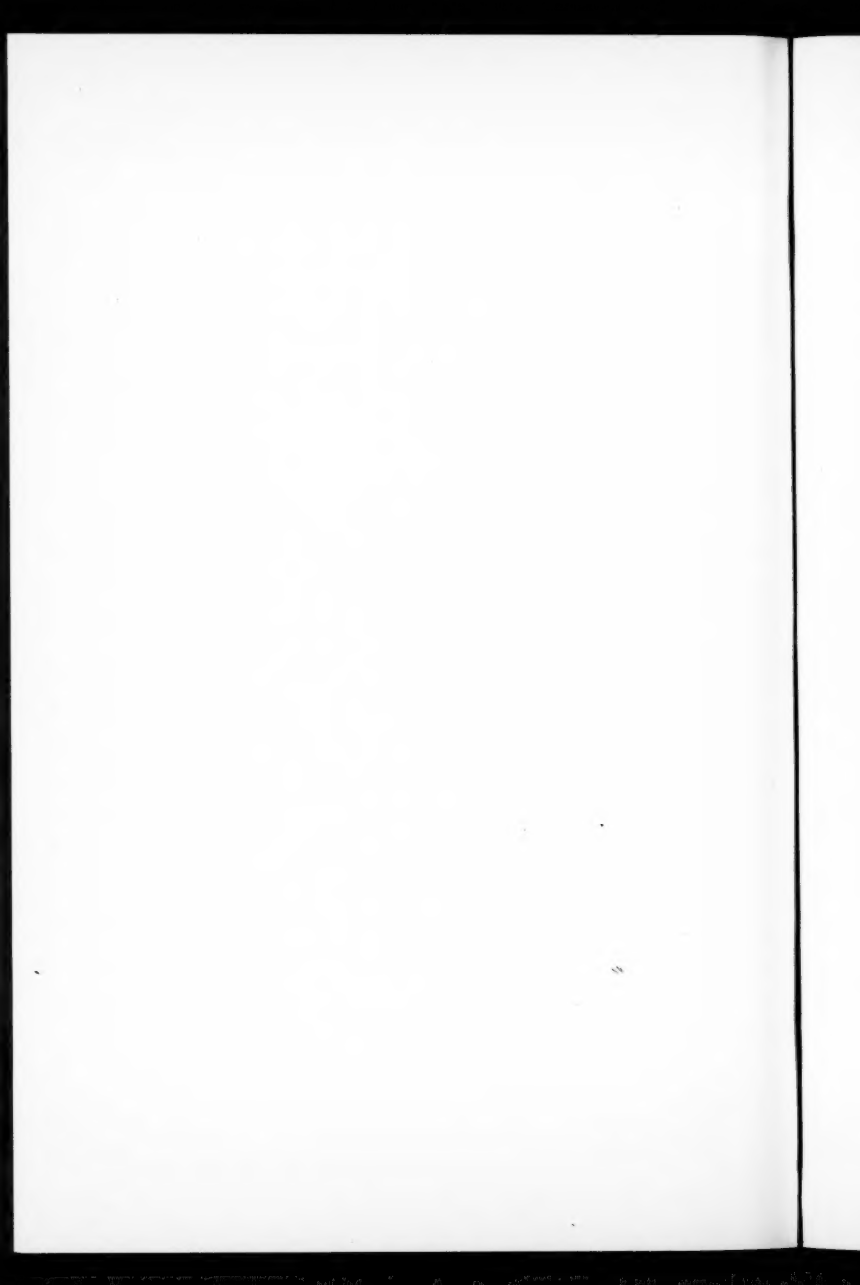
During the forty years of seclusion at Hornby, Dr. Lingard found both entertainment and exercise in the care of his fruit-trees and his hay, but did not fail to attract notice in the great world outside. The leaders of the bar in the Northern Circuit, Pollock, Scarlett (afterwards Lord Abinger), and Brougham, used frequently to come over from the Assizes at Lancaster to enjoy his company and conversation. He was, of course, always a welcome guest at his beloved Ushaw, for which to the end he entertained a loyal affection, and which, in return, it need not be said, was justly proud of such a son. His great consolation as the end approached, was to find evidence that the object for which he had striven had to so great an extent been accomplished. As he wrote in 1850, a year before his death:

"I have long had the notion—a very presumptuous one, probably—that the revolution in the Protestant mind as to the doctrines of popery was owing to my History. Young and inquisitive minds in the Universities were induced to examine my authorities concerning their favorite religious opinions; and finding me correct began to doubt of their convictions. This is very presumptuous in me. . . ."

With which last judgment we must be allowed to differ.

JOHN GERARD, S. J.

The Month, January, 1912.



Fish and Lent

Origin of Fish-Eating During the Sacred Season.

BY REV. HERBERT THURSTON, S.J.

Few things are more characteristic of our times than the extraordinary perversity of the prevailing agnosticism in denying to Christianity any power of origination, even in the most simple details of religious practice. It is the fashion among the authorities now most received to speak as if the religions of ancient Egypt, of Babylonia, of Greece and of Rome, or again, the systems of Brahminism and Buddhism and Mohammedanism, had all a message of their own to deliver, whereas Christianity, and especially that form of Christianity represented by the Catholic Church, is to them merely a congeries of borrowed superstitions, attenuated but not substantially altered in their transmission from a paganism of the most debased type. It would be easy to furnish abundant illustrations of this point of view, but it may suffice for our present purpose to quote a striking example which I recently chanced to come upon in a back volume of

"NOTES AND QUERIES."

It is headed "Fish in Lent," and the writer of the note delivers his opinion as follows: "The custom of eating fish on Friday and in Lent does not originate probably from any idea of asceticism, but is derived from the old pagan notion that fish were sacred to Aphrodite, the

foam-born goddess, and to the Roman Venus. Hence the custom grew up of eating fish on Friday ('dies Veneris'), the day of Freya, and in spring, the season sacred to the Goddess of Love. (Cp. 'Zoological Mythology,' by A. de Gubernatis, II, 334-340), A. L. Mayhew, Oxford." ("Notes and Queries," Fifth Series, Vol. III, p. 140.)

Now, although the name attached to this short note is not that of a great leader of thought, still the writer is well known as the editor of important philological works for the Clarendon Press and for the Early English Text Society, while Count Antonio de Gubernatis, whose assertion he has merely copied, is a man of European reputation, professor of Italian literature in the University of Rome, President of the Italian Asiatic Society, and a corresponding member of the Asiatic Society of Great Britain.

A PREPOSTEROUS STATEMENT.

Despite this distinguished origin, it would be ridiculous to set about a formal refutation of so preposterous a statement. Let it only be said in passing that if fish were sacred to Venus (an inference which de Gubernatis calmly draws from the fact that Athenæus mentions that *one* particular and very rare species of fish were so regarded), this would seem an excellent reason for sparing them on a Friday (the "dies Veneris"), but not for eating them. Hindoos are not wont to show their veneration for the cow by partaking of its flesh, and curiously enough Mr. J. G. Frazer, the high-priest in England of the new science of Comparative Religions, has published a note in his edition of Pausanias, which heaps up classical examples by the score in which fish

were left absolutely untouched because they were regarded as sacred to this or that divinity (Pausanias, Vol. IV, pp. 153-154). (I cannot resist making a quotation from Mr. Frazer's commentary. Pausanias says that at Pharae in Achaia is a spring called the stream of Hermes, and "they do not catch the fish in it because they esteem them sacred to the god." Whereupon Mr. Frazer points out: "The fish, particularly the eels, in the fountain of Arethuse at Syracuse were sacred and inviolate; persons who had been driven by the exigencies of war to eat of these fish were visited by the godhead with great calamities. At Troezen it was of old unlawful to catch the sacred octopus, the nautilus, and the sea-tortoise. The lobster was generally esteemed sacred by the Greeks, and was not eaten by them; if the people of Seriphos caught a lobster in their nets they put it back into the sea; if they found a dead one they buried it and mourned over it as one of themselves. . . . Persons who had been initiated in the Eleusinian mysteries worshiped the red mullet and would not partake of it," etc., etc.) Nevertheless it may be worth while at the present season to devote some little space to a consideration of the origin of fish-eating among Catholics on Fridays and in Lent. Even a very superficial acquaintance with the history of

THE CHRISTIAN INSTITUTION OF FASTING

might have saved Mr. Mayhew and Professor de Gubernatis from a very foolish mistake.

The essential point to grasp is the fact that the Church has simply prohibited her faithful children to eat flesh and has never at any time, as Sir Jonathan Hutchinson in his anti-leprosy crusade ridiculously seems to assume, imposed upon them the duty of eating fish. Human

nature, while respecting the ban laid upon the most nourishing and alluring article of diet, looked round for a substitute and found it in such things as eggs, butter, lard, cheese, and especially in fish. At certain times and under certain conditions some or all of these articles have also been forbidden, but in the end, as the popular impatience of asceticism asserted itself more and more, the Church has all but entirely withdrawn her veto upon these other forms of food, content to hold fast to her more fundamental prohibition of flesh meat. It is only in this indirect way that fish, as the most savory and satisfying of substitutes, has come to play so large a part in the bill of fare of Catholics during seasons of abstinence.

The details of the first beginnings of a systematized mortification in diet under precept are wrapped in some obscurity, but the general development seems to have been as follows:

THE WEEKLY FASTS.

In the first and second centuries, before the Christian calendar, with its annual round of festivals had come into being, the week rather than the year was looked upon as the unit of the ecclesiastical reckoning of time. Each Sunday commemorated the Resurrection, each Friday the Crucifixion of Our Lord, and as the Sunday was kept as a festival, each Friday became a day of special penance. Conscious, indeed, as the early Christians were that man's passions and evil propensities needed the discipline of constant mortification, not one but two days of fasting were prescribed as obligatory in each week. The earliest document we possess upon the subject is contained in the *Didache* (the so-called

"Teaching of the Apostles," of the first or early second century), in which we are told: "And let not your fastings be with the hypocrites (the Jews), for they fast on the second and the fifth day of the week, but do you keep your fast on the fourth (the Wednesday) and on the Parasceve (the sixth day, or Friday)."

These two days of fasting per week, let us note in passing, lasted on for many centuries, and the custom, Mr. Whitley Stokes tells us, "has given rise to the Irish names for Wednesday and Friday: 'cétain' or 'dia cétaene' (*i. e.*, the day of the first fast) and 'dia oine didine' (*i. e.*, the day of the last fast)." The injunction that meat is not to be partaken of from Tuesday evening after supper until Thursday morning, and from Thursday evening after supper until Saturday at dawn, still stands in the text of the Canon Law (C. II, D. III, De Consc.), being attributed to

A DECREE OF POPE LEO IV,

in the middle of the ninth century. The terms seem to suggest that as regards the practice of fasting the two days were not at that later period strictly insisted upon, but that stress was laid upon what we should now call abstinence, viz., the refraining from flesh meat. And this is borne out by the reply of Pope Nicholas I to the Bulgarians, Chs. 4 and 5.

Of the nature of the weekly fasts in the quite early centuries we know little. They certainly meant the postponement of the hour of taking food until the afternoon or evening, and they probably implied the avoidance of anything which was then considered sumptuous fare, notably the refraining from meat, poultry, fat, fish, eggs, and wine.

THE LENTEN FAST.

As time went on and as the Christian communities began more and more to be recruited from a class which was accustomed to the Julian solar year studded with annual celebrations, the recurrence of the Jewish Pasch suggested the fitness of a more special commemoration of Our Saviour's death and resurrection in some one particular week near the spring equinox. In that week, the determination of which gave rise to divergent practices in different parts of Christendom, and led ultimately to the various phases of

THE FAMOUS "PASCHAL CONTROVERSY,"

there was certainly more prolonged fasting than the ordinary Wednesday and Friday, and it would seem to have been a point of emulation among the faithful to try to continue without food of any kind during all the hours that "the bridegroom was taken from them." The accounts left us by St. Irenæus at the close of the second century, and by Tertullian and St. Denis of Alexandria in the beginning and middle of the third, agree in all substantial details, and it is plain from what they tell us that according to the measure of their physical strength and the fervor of their devotion people differed widely from one another in what they attempted in this way. But rivalry in this form of asceticism induced further developments. By the early part of the fourth century, as the Festal Letters of Saint Athanasius plainly show, a practice had established itself, in imitation of the example of Our Saviour, as well as that of Moses and Elias, of observing not a week only, but forty days, as a period of special abstinence. Still the Holy Week fast

remained something apart, marked by exceptional austerity, and the whole seems at first to have been an exercise of a more or less voluntary character, much as attendance at evening services might be very much urged upon a modern congregation without anyone feeling that he forfeited his right to be accounted a practising Catholic if he habitually stayed away.

THE DAYS OF ST. AUGUSTINE.

With the age of the great doctors Augustine, Jerome, and the rest, we seem to touch upon a new order of things in which duties become clearer. Three great abstentions are constantly insisted upon, viz., in respect of the eating of meat, the drinking of wine, and the use of matrimony. These were regarded as the primary conditions or prerequisites of any attempt to observe the law, conditions without which fastings would not be fastings at all. It is probably the fact that as regards the first of these abstentions there was a large borderland, and a consequent possibility of compromise, which has enabled the Church to hold fast in a measure to the first prohibition, while in the case of the second and third the weakness of the average man could not long support so entire a renunciation. What, people asked themselves, was meant by refraining from flesh? The answer was not uniform, as a well-known passage of the Church historian Socrates in the fifth century plainly informs us. "Now we may notice," he says, "that men differ not only with respect to the number of the days, but also in the character of the abstinence from food which they practise. For some abstain from animal food altogether, while others partake of no animal food

except fish. Others again eat of birds, as well as fishes, saying that according to Moses they also were produced from water. Others abstain also from fruits and eggs, while some partake only of dry bread, and others not even of that."

It was not unnatural that with an ill-defined law, which even then had not been plainly declared to bind under sin, the less fervent, eager to get off as easily as possible, adopted an interpretation of the injunction to abstain from flesh, which left them at least

CERTAIN COMPENSATIONS.

No clear pronouncement could be quoted from any generally accepted authority which forbade the use of fish, while on the other hand the science of those remote ages endorsed the view that the subjugation of the grosser and more carnal elements in man's nature, which was the main purpose of all fasting, would not be frustrated by partaking of the flesh of cold-blooded animals. Further, this attitude was much strengthened during the centuries of indecision by the monastic practice of both East and West. As a rule, the Oriental ascetics contented themselves with a purely vegetable diet, but there were some amongst them who, while rigorously excluding from their table the flesh of quadrupeds, permitted themselves occasionally the indulgence of fish, eggs, cheese, and even birds. (See St. Epiphanius, "Expositio Fidei," 23; Migne, P. G. XLII, 830). St. Jerome, in spite of his life of rigorous penance, could sometimes be persuaded to partake of a few little fish. (Ep. 58, Migne, P. L., XXII, 583). When such distinctions were made, it was natural for the ordinary layman to infer that flesh meat

alone was inconsistent with an austere diet and that the eating of fish could not be regarded as likely to supply an undue stimulus to the passions. It was the same in the West—we are speaking, of course, now of the monks' diet at ordinary seasons, not on fast-days. "Let everyone," says

THE RULE OF ST. BENEDICT,

"abstain altogether from the flesh of four-footed animals, except the very weak and the sick." This seems to permit the use of poultry, but the rule of the other great Benedict, the Abbot of Aniane, enjoins that, save in the case of grave illness, monks should abstain from the flesh of four-footed animals and also of birds. Much the same impression is left by certain German Constitutions of the Benedictines.

"At Septuagesima," we are told, "let all fat ("pinguedo," *i. e.*, butter, dripping, etc.,) be laid aside, at Quinquagesima we give up eggs and cheese, throughout Lent we should abstain from fish on Mondays, Wednesdays, and Fridays. Moreover, during all the rest of the year, except the Paschal-tide, we must abstain always on Wednesdays and Fridays from fish and fat." (Migne, P. L. LXVI, 741).

From all this it must be sufficiently clear that fish were regarded as a sort of relative luxury, or at any rate an alleviation of restrictions which would have been too severe for average humanity if every species of animal food had been prohibited. Not unfrequently we meet enactments of synods or dispensations accorded by the Holy See, in which the impossibility of obtaining fish is made

THE GROUND OF DISPENSATIONS

permitting the use of lactinia, *i. e.*, butter, eggs, and cheese. On the other hand, there evidently existed at one time some feeling of uneasiness lest the general permission to eat fish might lead to banquets of a too lavish kind, and a decree still incorporated in the text of the "Corpus Juris" warns those who are abstaining from flesh that they are not to prepare for themselves sumptuous feasts of marine monsters ("*nequaquam sumptuosa marinarum beluarum convivia præparent*"). This in all probability refers primarily to the flesh of seals, which in the Middle Ages were quite commonly met with in much more southerly latitudes than they now frequent. In any case, the absurdity of regarding the eating of fish as a duty imposed by some pagan superstitious observance is sufficiently plain.

And the suggestion of Professor de Gubernatis becomes even more preposterous when we remember that down to our own days the observance of a second abstinence day in the week was imposed upon all obedient children of the Church in most of the Catholic countries of Europe. When the primitive practice of fasting on Wednesday by degrees fell into desuetude, the custom seems to have been introduced, about the time of St. Gregory VII, of fasting or abstaining from meat on Saturdays in honor of Our Blessed Lady. In any case,

THE INJUNCTION TO OBSERVE SATURDAY AS AN ABSTINENCE DAY

still stands in the statute-book of the Church, and for many centuries the law was obeyed even in those many regions where increasing laxity had gradually changed

the character of the Friday and had replaced the earlier fasting by mere abstinence from meat. In this matter England during all the Middle Ages belonged to the stricter observance, and our Catholic forefathers almost down to the close of the eighteenth century, in virtue of that venerable tradition, kept all the Fridays of the year, except those of Paschal time, as days of rigorous fasting, besides abstaining on every Saturday.

POSTSCRIPT.—I have just noticed in Salomon Reinach's "Orpheus" (a work regarded in some quarters as the last work of up-to-date criticism) the following passage. It shows that the theory propounded forty years ago by Professor de Gubernatis has recently been revived in a new garb. The "dies Veneris" explanation has given place to the suggestion of a Syrian totem, but in either case, of course, Christianity is merely the propagator of a worn-out superstition. M. Reinach says: "Why did the Mediæval Christians and why do members of the Romish and Greek Churches fast on Friday? They do not know themselves, nor do the Jews know why they should eat fish on Friday night. This latter custom is so deep-rooted among pious Jews that in Galicia Jewish families reduced to the utmost penury will get a single gudgeon on Friday in order to eat it in tiny morsels at nightfall. The fasting of the Christians is nothing more than the religious custom of eating fish on Friday."

And then M. Reinach explains: "The fish is an ancient Syrian totem. Among the Syrian tribes, some, the Jews among them, abstained from certain fish; others kept sacred fish in ponds and ate sacred fish to sanctify themselves. [How utterly the facts are here misrepresented has been clearly shown by Père Lagrange]. The latter practice was adopted by the early Christians, who

went so far as to identify Christ with a very large fish and to call themselves 'little fishes.'" (S. Reinach, "Orpheus" (Eng. Trans.), 1910, p. 19.)

The whole of this matter has been dealt with by Père Lagrange, O.P., whose "Notes on Orpheus" have been translated by Father Martindale (Sands & Co.; see especially pp. 20-25). I will only remark here that if M. Reinach correctly describes the Jewish custom of which he speaks, nothing could more clearly demonstrate the *dissimilarity* of Jewish and Christian practice. Did anyone ever hear of a Catholic who *wanted* to eat fish on a Friday and made a scruple of failing to do so? All that the most observant of Catholics desires is, in deference to the Church's prohibition, to avoid the eating of flesh meat.—*Catholic Times*.

Horrors of Portuguese Prisons

The following is the full text of the report of the English Committee of Inquiry into the condition of the political prisoners in Portugal. The report deals only with two of the gaols.

THE LIMOEIRO PRISON, LISBON

How many prisoners are there in the gaol?

About one thousand, of whom actually only fourteen are supposed conspirators. Note.—The majority have been confined for months, some years, without being tried. Is each prisoner confined to a separate cell, or are a number placed together? In the latter case are the cells overcrowded?

There are very few single cells. The prisoners are placed in either of three following categories:—

1. In rooms where they pay an entrance fee of 1,400 rs. (6s.) the beds are bunks which fold up against the wall in the daytime.

2. In so-called "groups" each group sharing a room containing five or more iron bedsteads, where at times as many as ten prisoners sleep on the floor, so great is the overcrowding. To be included in these "groups" the prisoners pay 2,400 rs. (10s.) the first month, 1,200 rs. (5s.) the second month, 960 rs. (4 s.) the third, and 480 rs. (2s.) for every succeeding month.

3. Those who have no money are sent to the dungeons, these being still more crowded, and in many cases being situated underground, with all the consequent discomforts. Political and criminal prisoners are placed together.

In what condition are the beds? Are the prisoners given sufficient coverings?

On each bed is a straw mattress and one blanket. There are no sheets.

Is the food given to the prisoners well and cleanly cooked?

The prisoners belonging to the "groups" pay for their own food. The others eat the prison food, which consists of two meals a day, each composed of a stew of beans with vegetables or rice, and a loaf of bread made of inferior flour. The food is badly cooked, with a total want of cleanliness; it is full of soda, and the soup is often full of floating fat. The prisoners have to wash their own china, being obliged to provide their own utensils for doing so. In the case of their not wishing to do this, they are forced to pay others to do the work for them.

Is there sufficient water for the use of the prisoners?

The "groups" do not have washing basins. The prisoners either have to provide their own or to wash at the tap in the water-closet.

Is there sufficient light and air?

Yes.

Are the cells cleaned every day?

Yes.

Is the cleaning done by the prisoners or by the prison staff?

It is done by the dungeon prisoners, and those who do not wish to do their share are made to pay a certain sum for exemption from this duty.

Are there water-closets in proper sanitary condition for the use of the prisoners?

Yes.

Is there much illness as the result of the want of cleanliness and unsanitary condition of the prison?

The diseases most prevalent in the prison, and especially in the punishment cells are rheumatism and the itch.

Is there a doctor permanently at the gaol?

There is no permanent medical attendance, but a daily visit. The doctors give very little attention to the prisoners, and do not make careful examinations of those reported ill. The infirmary is composed of a single room in a dirty and unsanitary condition, where patients suffering from every kind of disease, infectious or otherwise, are placed together; often cotton-wool and dressings are used a second time on a different patient—this having led in many cases to blood-poisoning.

The prisoners have to submit to the worst insults, principally with regard to their religious convictions. Until quite recently they were allowed to hear Mass on Sundays, but lately this has been stopped, although it was a great comfort to them. Those who have kept their religious beliefs are constantly provoked and led into arguments, in consequence of which they are sent to the punishment cells. See *Mundo*, September 20, 1911.

The punishment cells are places of horror, without air or light; they have stone floors, and are kept in a filthy condition, over-run with rats and full of vermin. In the larger punishment cells many prisoners are herded together. These cells contain a kind of slop sink which serves the purpose of a water-closet for the prisoners, and which is often choked, making the air of the cell foul and poisonous. In the smaller cells these conditions are aggravated by want of space, which obliges the prisoner to sleep with his head against the sink. In the punishment cells there are no washing appliances, and for drinking as well as washing purposes the prisoners use a tap which is placed near the sink,

The prisoners who are sent to the punishment cells are obliged to eat the prison rations, although they may be paying for food to be sent in from their own homes. They are, of course, entirely cut off from all communication with the outside world. The prisoners are sometimes kept in the punishment cells for a fortnight, and when released from them are ill and in a fainting condition during the first few hours in a fresher atmosphere. To improve the conditions of the prisoners a little, it will be necessary :—

1. To give them more bedclothes during the winter.
2. To improve the commissariat so that the diet may be more abundant, and, above all, prepared in a cleanly manner.
3. To abolish the present custom of obliging all the prisoners to submit to the douche bath, which is administered in common on Sundays by means of a hose, and which gives rise, it is said, to the most unspeakable abuses, in consequence of the promiscuous way in which those imprisoned for trivial and political offenses are brought into contact with the worst type of criminals.
4. To improve the hygienic condition of the cells.
5. To make the punishment cells fit for human occupation.

THE ALTO DO DUQUE PRISON AND ITS INMATES

How many prisoners are there in this fort?

At present about 100, but a short time ago there were 190. Note.—January 11, two more large batches were sent up.

Is each prisoner confined in a separate cell, or are several put together?

At the moment of writing the prisoners have separate cells. There have been occasions, however, on which as many as seventeen persons have been confined to the same cell, the maximum accommodation of which is twelve.

Are the cells above or below the level of the ground?

Almost all the cells are 15 metres below the level of the ground, and some even more.

Are they damp?

They are extremely damp, and some are even flooded when there is heavy rain. None ever gets any sun.

In what sort of state are the beds?

They are simple plank beds, with common mattresses made of sacking and straw.

Are there sufficient coverings?

The beds are furnished with one ordinary horse rug, the same or inferior to those used for the horses of the Portuguese cavalry, and a bolster which consists of a bundle of straw rolled up in sacking.

Is the food given the prisoners well cooked?

It is abominably cooked, and consists of rations of red beans and other common commodities, and a very scanty amount of these. The bread is sometimes quite mouldy, with green spots, and is always so stale that it is only extreme hunger which forces the prisoners to eat it at all. They have two meals a day, and a species of coffee is served out to them.

Is the food cleanly cooked?

No, it is not clean even in appearance, and it often happens that the prisoners cannot eat it, and have to go hungry.

Is there a sufficient quantity of water in the cells for washing?

There is a great lack of water in the fort. It is necessary to send out for it. It comes in large casks to the fort, and is carried to the cells by the prisoners, in barrels. The water in general is dirty, and from time to time contains insects and filth.

Is there sufficient light and air?

There is very little light, and the air is infected by the lack of sanitary precautions in the dependencies of the fort. There are great quantities of flies, mosquitoes, fleas and other insects.

Are the w.c.'s used by the prisoners in a proper sanitary condition?

The w.c.'s are the worst things in the fort, not only as regards their insanitary condition, but their actual lack of necessities. They are holes in the ground, with stones to place the feet on. They exhale the most horrible odors, as they are almost always stopped up owing to the faulty drainage. They have no water (this is so scarce in the fortress as to make washing a luxury for the prisoners); it is only after much fuss has been made that they are cleaned out once a day, the work being carried out by a group of prisoners, who are paid to do it by such of the others as can afford to do so. During the night, however, the prisoners have to endure the most nauseating odors, which are very prejudicial to their health.

Are the cells cleaned out every day?

They are cleaned out by the prisoners themselves, but always superficially, as they are not provided with proper utensils.

Has there been much illness as the result of the lack of common cleanliness and of the general insanitary conditions?

Yes, there have been typhoid and other illnesses.
Is there a resident doctor at the fort?

No, only one who comes some days after he has been sent for—nearly always when the sufferer no longer needs him, or has been transferred to hospital. There is no nurse.

Is the treatment of the prisoners who have not yet been tried severe?

It is severe to barbarity. None of the prisoners has so far been sentenced; they have been here for many months, suffering all these hardships, no one knowing whether they are innocent or guilty, many of them certainly being innocent. All correspondence is opened before being given to the prisoners.

To what pecuniary outlay are the prisoners subjected on their entrance to prison and during their stay there?

There is no obligation to make any outlay, but all but the barest necessities have to be paid heavily for. There was a time when everything had to be paid for at triple its value, and even so a further 10 per cent. was added to the price of every article. With the detachment now on duty at the fort, this sort of thing no longer occurs, as the officer in command and the sergeant are honest men, who show what consideration they can to the prisoners, without allowing any breach of discipline.

Nearly all the prisoners in this fort are persons of recognized social standing—military officers, priests, barristers, and landowners.

A STATEMENT OF FACTS

The International Anti-Masonic Bureau (instituted by the International Congress, held in Paris on Novem-

ber 17, 18 and 19, 1911) have sent us the following statement (dated January 12) of facts for publication:

(1) The Republican Freemasons of Portugal, who called the Government of M. Joao Franco a dictatorship because he had ordered the arrest of about fifty conspirators who were preparing for the assassination of the Royal Family, have for the past year made Portugal suffer from a tyranny equal to that of the worst days of the Republic of Venice or those of the "Terror."

(2) At the present time about 4,000 Catholic priests or Portuguese Monarchists are under lock and key. Their arrest was ordered under the most arbitrary conditions, and the most ridiculous accusations were made. Masonic committees operating in the towns and boroughs, and composed of the dregs of the population, often presided over by those formerly condemned by society, have organized a system of information which gives scope for private revenge. It is sufficient for one member of this Committee to denounce the person held in the greatest esteem for the arrest to take place immediately.

(3) People thus arrested often remain entire months without being interrogated; and without even knowing what pretext has been made for their arrest. When it suits their accusers to bring them to trial, these people are submitted to the new proceedings in force since the revision of the rules for the administration of justice made by the Republican Parliament. These proceedings contemplate the possibility of bringing simultaneously before one tribunal as many as 200 political prisoners and to judge them all together. Provision is also made that to whatever court they are taken the accused shall never know who has informed against them if the

Committee choose to keep it secret, an act without precedent since the days of the proceedings of the Council of Ten of Venice.

(4) For example, during the month of December they arrested a captain of artillery, Luis Augusto Ferreira, in garrison at Figuera Da Faz, who had distinguished himself in the colonial campaigns and was decorated and named in the dispatches. This officer was, without any explanation, taken to the old Convent of Irinas at Lisbon, which the Republic had made into a prison, like so many other edifices, the ordinary prisons being already crowded. This officer appeared a few days later before the criminal tribunal instituted to judge Monarchist conspirators, a tribunal of which the judges are selected with special care, and of which the first members, having had the imprudence in the beginning to give some verdicts of acquittal, were immediately sent to the Asiatic colonies of Goa and Macao. The day of his appearance, Captain Ferreira heard that he was accused by witnesses, whom they did not make known to him, of having distributed pamphlets inviting the army to rally round the Monarchy. He could only protest his innocence. In his absence they interrogated two non-commissioned officers of his battery, both Freemasons, whose hostility towards their captain was of long standing. They declared that he himself had given them the pamphlets in question. Captain Ferreira was at once declared guilty and condemned to ten years' detention in prison, or to twenty years' deportation to the colonies, whichever he preferred.

The above is only cited as an example, for many proceedings against officers have been identical.

(5) When the accusers consent to let the accused ap-

pearing before the above-named exceptional tribunal hear the depositions against them and the names of the witnesses, it often happens that the cases are so trivial as not to be recognized as such by the judges. The Logos of Lisbon have therefore arranged, in order to avoid any failure of the tribunal, to pack the court with a hundred or so of individuals belonging to the lowest classes, who, at the first sign of hesitation on the judges' part, are primed to threaten them and heap insults on the accused, and to exact by their tumult a pitiless verdict. This system, adopted from the Revolutionary Tribunal of 1793, upsets even well-known Portuguese Republican persons. It was thus that M. Arruela, a barrister known in Lisbon, and who under the Monarchy was one of the Republican leaders, was unable, three weeks ago, at one of these riotous meetings, to restrain his indignation, and he publicly branded the odious attitude of the people and the cowardice of the tribunal.

(6) Those condemned by the Masonic tribunal, of whom, we repeat, the greater number are simply the victims of private vengeance on the part of the Freemasons who have denounced them, are submitted, before as well as after their condemnation, to the most atrocious treatment. Those who choose detention in cells are massed together in underground dungeons, and left in such a state of destitution that many have already died of wretchedness. Those who are deported to the colonies are treated as common convicts. One has reason to surmise that in some cases the death of certain prisoners has tarried too long in coming, for doubtful deaths have been registered. The families having asked leave to have an autopsy, the Masonic authorities refused them, and the Minister for Foreign Affairs, speak-

ing at the tribune of the Chamber, as representing the Government, December 20, 1911, declared that this leave would be absolutely refused in future, "the autopsy of prisoners dying in prison only serving to excite public opinion."

(7) In other cases, where the death of a prisoner is not urgent, the Masonic jailers of the Portuguese Republic amuse themselves by inflicting any torment they choose on them. This is what happened to a worthy priest of Lisbon, the Abbé Avelino di Figueredo, incumbent of a living at the Lisbon Cathedral. This priest, who was universally respected, had the imprudence, after the proclamation made by the Republic, not to dissolve the Catholic Workmen's Club of which he was the chaplain. He was apprehended, no explanation given, and conducted, in the month of March, 1911, to the prison of Limoeiro, the governor of which was a Freemason officer, and cast into a small, infested, underground cellar, generally used for coal. There was absolutely no air in this cellar, and it was so low that the Abbé could not stand up in it. They took care not to provide him with either bed, table or chair, nor anything whatever on which he could sit, and, as he might have lain on the ground, they took care to swamp the place with water ankle-deep.

The Abbé Figueredo spent three days bent double, leaning against the wall, his feet in this filth. The third day one of the soldiers of the guard recognized him as having once helped his family, and was so distressed to see the treatment he was receiving that he managed to go out on some pretext and sought out the priest's sister and told her the state of things. Fortunately, she managed to meet the Minister of Justice just as he was

leaving the Ministry. She told him the state her brother was reduced to, and got him to promise to verify the soldier's statement. The Minister went to the prison and found the Abbé in the condition described. The result was that the governor of the prison was removed from his post on account of this incident; but he was immediately after made chief of Portuguese political police in foreign parts, and a few days ago he was in Paris at the head of a group of Portuguese Carbonari charged with watching the Monarchist refugees. Through these new functions this torturer has come into contact officially with the French police. As to the Abbé di Figueredo, after being transferred to the prison at Irfiaria, he has been wilfully "forgotten" and has been detained there nearly ten months without even undergoing an interrogation, and without being told any single thing which is brought against him.

(8) Measures similar to those taken against Captain Ferreira and the Abbé di Figueredo actually threaten a great number of officers and functionaries who went at the New Year, and amidst more than ten thousand inhabitants of Lisbon, to present their good wishes to the patriarch of that town. The Masonic Government had them interrogated at once, and have just made in Parliament a law which will have a retroactive effect, and which will allow them to be prosecuted for adhering to an unconstitutional movement. Their condemnation has been officially announced as certain by M. Antonio Macieira, Minister of Justice, on January 15 last. This member of the Government had thought it right, in announcing this legal prevarication, to appear backed by the President of the "Association of the Civil Register," who presided at the Carbonarist meeting where the death

of Dom Carlos was decided upon, and also of M. Magalhaes Lima, Grand Master of the Grand-Orient Lusitanien, and a too exact prophet of the Regicide. The most violent and low abuses against His Holiness Pius X were, besides, made by these three persons.

The International Anti-Masonic Bureau describes the above facts as being among some of many which have come to their knowledge, and which have been duly authenticated.

MORE LIGHT ON THE PRISON HORRORS

Further evidence obtained by the Committee of British Residents in Lisbon is contained in four supplementary Reports issued by the Committee. The first and second of these contain the results of additional investigation carried out in regard to the Alto do Duque and Limoeiro Prisons. The third deals with the Naval Fort of Trafaria, one of the prisons inspected by Sir Arthur Hardinge. The fourth furnishes evidence in connection with the Fort of Caxias.

THE ALTO DO DUQUE PRISON

How many prisoners are there in the Fort?

At present there are 139, but there have been nearly 200.

Are the prisoners in separate cells?

No; the prisoners are distributed in fourteen cells. Each cell is 21 feet long by 15 feet wide and 6 feet high at the most. In each there are twelve prisoners, whose straw mattresses are placed close together. Each bed is about 2 feet wide.

Are the prisons above or below the level of the ground?

Below the level of the ground.

Are they damp?

Very damp. In some the walls and floors are covered with moisture.

What are the beds?

Straw mattresses about 2 feet wide.

Have they enough coverings?

No; barely one worn-out blanket to each bed.

Is the prisoner's food well cooked?

It is simply detestable. Those who have the means send out and buy their food. The poor ones very often have to go hungry. The food is served out in tins, very often dirty.

Is there enough water in the cells for washing purposes?

No; only a barrel containing about 25 litres of drinking water in each cell.

Is there enough light and air?

Each cell has a window 4 feet high by 2 feet wide, with four loopholes.

Are the w.c.'s in a sanitary condition?

The w.c.'s are in the most unsanitary and disgraceful condition. A number of the prisoners cannot use them at night, as they are locked in their cells. For these there are dirty earthenware receptacles placed in the cells themselves.

Are the cells cleaned out regularly every day?

The cleaning is done by the prisoners as well as they can.

Has much illness resulted from the lack of cleanliness and the unhealthy state of the prison?

There is much rheumatism, blood-poisoning, and, above all, a plague of parasitic insects.

Is there a permanent doctor in the Fort?

No.

Is the treatment of the prisoners who have not yet been tried severe?

None of the prisoners in the Fort have as yet been tried. They have almost all been in prison from four to nine months, without either definite accusation or trial. A few have been committed for trial, but only an insignificant number.

What pecuniary charges are the prisoners put to on their arrival and during their stay in prison?

The prisoners pay nothing either on their arrival or departure. If, however, they want anything extra they have to give tips. All prisoners' correspondence, either coming to or going out of the Fort, is rigorously examined. For twenty-five days the prisoners in this Fort neither received letters nor were allowed to read the papers. There are cellars which serve at the same time as kitchen, dormitory, w.c., place of recreation, and for drying clothes. From this it may be imagined what the atmosphere is like to breathe, and what amount of cleanliness is attainable where there is neither sufficient light nor air.

A SIX MONTHS' PRISONER IN THE LIMOEIRO.

How many prisoners are there in the Limoeiro?

In my time the Governor, Sanches da Miranda, declared that there were over 1,300, though, according to Captain Franca, the prison can only accommodate 400. What does the accommodation consist of?

It is of three descriptions—"quartos" (small rooms), "salas" (large rooms), and dungeons. A quarto is paid

for at the rate of 2,500 reis the first month, 1,200 reis the second, 980 reis the third, and 400 reis for the succeeding ones. The rooms are very bad, and there are four or five people in those only intended for one. Low-class criminals are herded with respectable people. I can bear witness to this fact, as I had in my cell two carbonarios (implicated in the mutiny at the Arsenal), also pickpockets and thieves. In the salas and dungeons from 99 to 120 are lodged together in shameful promiscuity, and often with the worst results. There is among them a prisoner known as the foreman, who exploits the prisoners who cannot cook, and to whom he sells coffee at the most exorbitant prices. Among the "groups" (name given to the occupants of the smaller rooms) it is the custom to invest the prisoner who has been there longest (generally the one with the worst record) with the dignity of overseer of the rest, a post carrying with it powers entirely incompatible with his character as criminal. The scarcity of water for the most ordinary purposes is very manifest in the salas and dungeons.

Is there enough bed covering and personal clothing given?

No, there is not. Two coverlets are given to each prisoner. The prison personal clothing is only given out once a fortnight, sometimes without being properly washed. Thus many illnesses, sometimes serious ones, are spread.

Is the food sufficient and good?

It is not enough for grown men, and is often badly cooked. The ingredients are of poor quality, and not always in desirable condition.

Is there enough water?

Yes. There is, however, a great lack of cleanliness in the salas and dungeons and in the state of the prisoners' clothing.

Are there illnesses which are the direct result of imprisonment in these conditions?

Yes; and on this point I could say much if it were possible to transcribe here all the notes I took during my six months' imprisonment. I can only say that the refuse of humanity is to be found there, prisoners who have been in Limoeiro for months, and even years, without occupation or compulsory employment. It will be readily understood that if the life is morally and physically prejudicial to such educated persons as have the misfortune to be shut up there, how infinitely more demoralizing it is to the ignorant and degraded wretches who vegetate there for months and years. I myself on several occasions witnessed acts of the grossest indecency and immorality produced by such misery and moral degradation as calls more for pity than scorn. Tuberculous diseases, the natural outcome of vices, themselves resulting from the unhealthy crowding together of idle men, have sown their seeds among the prisoners, as the register of deaths in the prison annually testifies.

Is there a permanent doctor?

No; there are two who come alternately, but who only see the prisoners who are reported sick, while such a state of things as that indicated above demands that at least one visit per month should be paid to all the prisoners.

Is the hospital in good order?

It is indescribably bad. There are strange stories of delays in carrying out prescriptions, of not procuring medicines which cost anything; also (this is an impor-

tant point) of such gross carelessness in treatment that serious blood-poisoning has ensued, ending in some cases in death. One instance among many will serve as an example: A prisoner was suffering from a sore on his leg, to which a dressing of cotton-wool had been applied. Another prisoner with a wound on his face came for treatment, and as the cotton-wool had run short, a piece of it was taken from the dressing of the first man's leg and applied to the face of the second, with the result that the man went about for months with an open wound on his face which refused to close. One could tell of an endless series of such miseries.

Is there Mass for the prisoners?

There was, and it was partly on my account that it was stopped. The Governor, Sanches da Miranda, a secretary, as he confessed himself to me to be, one day in an explosion of liberty prohibited it because he would not have "Jesuitries," and because I had had the audacity to assist at Mass with a Mass book in my hand and had recited the Rosary.

Are the religious convictions of the prisoners respected?

I can almost say "Not at all." The Governor sets the example of disrespect, and once asked me that to avoid annoying the other prisoners (who could not and would not respect such nonsense) I would remove the crucifix from the head of my bed.

And what of the punishment cells?

I was never confined there myself, but I have seen them, and the three men in my cell who had been confined there gave me a description of their horrors which I shall never forget. I hope, however, to publish them later in a volume of 200 pages or so, describing what I saw during my six months' imprisonment. The size of

each of the cells, of which there are seven, and which are some yards below the level of the ground, is 6 feet by 3 feet (at the most). They are damp, airless, and without any glimmer of light whatever. There is a w.c. in a disgusting condition in each cell, and a water tap. The floor is cement, and crawls with every kind of vermin. They are only given two planks to lie on, as there is no room for more. No artificial light is allowed or any kind of food except rations, a porridge of beans and other coarse vegetables, usually cold. Unfortunates are confined in these cells for fifteen days (the usual sentence) and even a month. Some come out in a state of extreme weakness, and one, I remember, with the itch.

Do the warders treat the prisoners well?

So so; they exploit them a great deal, and only those who can afford to bribe them are really well treated. Some of the warders are actually cruel; they make no attempt to keep order by kindness or reason; but only use such persuasions as the punishment cells.

Is the work in the prison yards carried on in the ordinary way?

It is unnecessarily degrading on account of the exploiting of those prisoners who ask for work in order not to spend their whole time in idleness. The work of joiners, straw-matting weavers and tinkers is sold by auction, the authorities allowing the prisoner who has spent his whole day at work to receive 3d. or 4d., at the most 5d., out of the price, and this is subject to discount. What is the moral tone of the prison?

On this subject I could say much of things almost too painful to speak of. The promiscuity and excessive liberty among these vagrants transform the prison into a

school of vice. Many confessed to me that during their first imprisonment there they had been initiated into every kind of vileness, and that the teaching of coiners, pickpockets, swindlers and libertines had thrust them deeper into the depths of crime and degradation. There is no one to speak a word to them of better things, and no attempt to raise them from their fallen state.

THE FORT OF TRAFARIA

How many prisoners are there in this Fort?

There are seventy-three political prisoners.

Are the prisons above or below ground?

They are above ground, with cement floors; some are bitterly cold, and so damp that there is actually standing water in them.

In what condition are the beds? Are they well supplied with coverings?

The beds are tolerable and have sufficient coverings, as most of the prisoners brought their own with them. Is the food given to the prisoners well and cleanly cooked?

The food, which is the same as in the Limoeiro, is bad. There is not the least attempt at cleanliness, the soup being often full of hairs and insects, etc. The kitchen of the Fort is good and has a good range, but it is not used, as there is no coal. The rations come from Lisbon twice a day, at 9 a. m. and at 4 p. m., and are served out as soon as they arrive, hot or cold, as they happen to be. If there is a storm and the boat cannot cross, which has happened frequently this winter, the prisoners have nothing to eat.

Is there a sufficient supply of water in the cells for washing purposes?

No, there is neither water nor washstands. There is no water inside the Fort either for baths or anything else; it has to be all fetched from outside. There are baths, but there is no water laid on.

Is there enough light and air? There is.

Are the w.c's for the use of the prisoners in proper order?

There are none; the prisoners have to manage as well as they can in their own cells, which are cleaned out twice a day, morning and evening, and are in a most unsanitary condition.

Are the cells swept out every day?

The cells are swept by the warders every day, but very carelessly. The prisoners have to remain in the cells while this is done, nearly choked by the dust, which is extremely bad for those who are ill.

Has much illness resulted from the dirty and unhealthy state of the prison?

A great deal, especially rheumatism, skin diseases and bronchitis.

Is there a permanent doctor in the Fort?

No, there is not, and the hospital is not used. A doctor is sent for when he is required.

Improvements which might be effected in the condition of the prisoners are:

1. To allow them to leave the cells while they are being swept out, so as not to have to inhale the infected dust. It would be possible for them to go to one of the prison yards while this is being done. ..

2. To have some planks laid down on the floor, so as not to have the feet always on the cold cement.

3. To supply sanitary necessities in a proper hygienic condition.

4. To improve the system of catering, so that the prisoners might get their food hot and clean.

THE FORT AT CAXIAS.

The Fort at Caxias consists of two redoubts—north and south; there are political prisoners in both. In both these redoubts the entrance to the casemates is by passages, so damp that there is water standing on the floors and running down the walls. At the lower ends of these passages are w.c.'s, which have neither air nor ventilation. The smell from them is one of the prisoners' worst hardships. At first the prisoners in the north redoubt were not even allowed the use of these, but were obliged to use earthenware receptacles full of impurities. The casemates in which the prisoners have lived and slept for nearly a month in strict confinement have one small loophole for light and air, so that they can only breathe and see with difficulty. The want of air is so great the men have to go to the loophole to breathe freely, and it is so dark that even in the middle of the day they cannot see to read or write. The only furniture given to the prisoners is a bed, the mattress of which is of rotten straw, and which has to serve also for chair, table, and to lay their clothes on. The cells are much too small for the number of men confined in them. Whereas health authorities consider that at least 40 cubic metres of space is necessary to each man, the portion allowed the prisoner is barely 3 metres. The lack of light and air has caused many intestinal and infectious diseases, so that a large proportion of the prisoners have needed the doctor, who comes every other day. In wet weather water runs down the walls, and

there has sometimes been as much as 5 centimetres of water under the beds. Nearly all the prisoners have suffered much from rheumatism. At first they were only given two cotton blankets on their beds, but lately they have been allowed sheets. Between the two Forts there is another prison, where the prisoners are in a worse case than in the two redoubts. Not only is the sanitation in an unspeakably disgusting state, but as there are no bedsteads the straw mattresses are actually lying in water on the floor, and the prisoners have to sleep with open umbrellas over them to protect themselves from the rain which pours through the roof.

In the north redoubt, as well as the south, the prisoners are very much overcrowded; the beds are so close together that there is hardly room to dress. From this the result is naturally a total lack of cleanliness, comfort, and the most elementary degree of privacy and common decency. Added to this, the fact that as arrests were made in the most arbitrary manner possible by carbonarios and officials, there were mixed up with the political prisoners hooligans, spies, and loafers, who have been gradually released.

One of the questions we have been asked to answer is, if the religious beliefs of the prisoners have been respected. When we were in strict confinement, the brother of one of the prisoners, who was not allowed to see him, wrote asking him if he needed anything and if he was well. The prisoner (who came from Oporto) replied: "Estou de saude, louvado Deus!" (I am well in health, thank God). The inspecting officer informed the prisoner that this time he would allow it to pass, but that in future it was forbidden to use the name of God even in private correspondence. This did not pre-

vent the prisoners singing the hymn "Queremos Deus" as soon as this was known. None of the prisoners, either priests or laymen, were permitted to hear Mass.

The privates and non-commissioned officers, with some laudable exceptions, treated the prisoners extremely badly. Of this first batch who came from Aveiro only two out of the thirty-three who passed through the double file of soldiers were unwounded. All the others were dripping with blood from wounds in the face and legs, among them an old man of seventy. When the contingent of prisoners from Oporto, numbering 148, arrived, the prisoners were also insulted and beaten by the soldiers before entering their cells. It may be mentioned here that they were nearly two days on board the cruiser "S. Gabriel" without food. The passage from Leixoes to the Tagus took twenty-two hours, and they were left for nearly three hours exposed to the burning sun at Paço d'Arcos.

At first even those prisoners with means were obliged to eat the ordinary rations, served out in tin washing basins, badly cooked, and without condiments. More than once the basins were covered with the hairs of the mules stabled in the Fort. There is very little water, sometimes not enough for drinking, let alone washing. There is not even the shadow of a bath. I was imprisoned in both the north and south redoubts. The sanitary conditions are about the same in both. Later on the prisoners were divided, only those who were able to pay for the scanty and expensive supply from the sergeants' mess being placed in the north redoubt, and the poorer ones in the south.

January 25, 1912.

VIEWS OF THE PORTUGUESE PRESS.

(*O Mundo*, Sept. 20.)

The *Mundo*, the most ultra-republican paper, published on September 20 an inflammatory article trying to stir up public feeling against the political prisoners, and in which the following cases are cited as among the worst offenders. The article endeavors to prove that the prisoners are treated with an indulgence quite out of proportion with the gravity of their offences.

Fernando Maria da Motta Cardozo, student of law, son of a notoriously reactionary family and well known in Coimbra for his reactionary opinions. Attracted attention in gaol, according to the papers, by telling his Rosary and reading some passages from "The Life of Christ" daily. Antonio da Silva Roquette, Franquist, of clerical sympathies, intimate friend of Velga da Faria and Dr. Carlos Garcia. David Carlos Oliveira, inspector of the St. Bento market, of notoriously reactionary opinions.

(*O Mundo*, October 25.)

Speaking of the prisoners confined in the Fort of Caxias, the *Mundo* says:—"In the terribly damp cells of this fort the prisoners will be forced to reflect that it is not with impunity that the will of the people is set at defiance."

Extracts from an article entitled "Liberty in 1828 and in 1911." Quoting from the "Diario de Noticias," the article says:—"In 1828 those accused of crimes of rebellion were banished from Portugal for six months, and were not even arrested. Now they are tried, but under *ad hoc* legislation and before special tribunals, and condemned (as was the prisoner accused of carry-

ing two letters) to six years' cellular confinement, followed by ten years' deportation, with the alternative of twenty years' deportation. And the political prisoners of Coimbra, who are merely *accused*, will be, like common criminals, registered on the Bertillon system. The comparison is sufficiently favorable—to the Constitutionalists of 1828."

(*O Dia*, December 4.)

Interview with Dr. Jose d'Aruella on the subject of the system of criminal punishment in Portugal. (Dr. Aruella is a Republican lawyer who defended the non-commissioned officers and men who mutinied January 28, 1908.) In the following conversation he says, speaking of the Republican methods of dealing with the prisoners recently arrested for taking part in Monarchist plots: "The whole treatment of the political prisoners has been truly shameful. I have visited clients in the Fort of Alto do Duque, in the Castello de S. Jorge, and in Caxias. In all these prisons they are crowded together in the most deplorable condition both as regards hygiene and treatment."

Hundreds of men have been confined for hundreds of days with no definite charge against them, without being committed for trial or being heard in their own defence.

(*O Capital*, October 23.)

M. Joao Chagas, first Prime Minister under the new Constitution, says in an interview with a foreign journalist:—"The number of conspirators arrested is about 2,000; it may be roughly calculated that approximately one-third of these unfortunates are innocent." If this calculation is correct, this corresponds to 700 wretched beings existing in the worst state of misery.

(*O Dia*, September 21.)

Article headed "The Prisoners in the Fort at Caxias. To the Minister of Justice."

Senhor,—It is now two months since the political prisoners who were brought from Aveiro were confined to the Fort at Caxias, in circumstances of unqualified discomfort. They are there still, and have not yet been tried. . . . These prisoners are in a condition of extreme misery, incomparably worse than those at the Fort of Alto do Duque or the barracks at Trafaria. . . . They are housed in the most wretched hovels, so that yesterday during the heavy rain they had to protect themselves with umbrellas. . . . Among them are persons suffering from rheumatism and other illnesses in the most deplorable situation, who are not permitted to send out to buy food, but are forced to eat the prison rations. . . . What orders were given to the officer in command of the fort, whose severity is so different to the treatment usually meted out to prisoners in an ordinary gaol?

(*O Capital*, December 26.)

Dr. Jose de Athayde informs us of the following facts:—His brother, Dr. Alvaro de Athayde, schoolmaster, disappeared from home a fortnight ago. In order to ascertain his whereabouts Dr. Jose de Athayde approached the judge, Dr. Costa Gonçalves, who informed him that his brother was in prison and forbidden all communication with the outside world. The judge, however, gave Dr. Jose leave to send his brother some clothes. Dr. Jose de Athayde afterwards sought the Minister of Justice, who assured him he would investigate the case. The prisoner, during the first few days, seems to have suffered serious discomfort in the police-station to which he was taken.

(*A Nação*, November 15.)

We are requested by the unfortunate prisoners who are detained by Republican liberty in the Fort of the Alto do Duque to publish the following letter:—

To the Editor of the Nação:

The political prisoners of the Fort of the Alto do Duque, who came to Lisbon from Oporto in the first batch, having heard through their relations that the *Mundo* of Saturday, November 4, published a letter from Major Ferreira Quaresma affirming that the above mentioned prisoners, confided to his care, had *not* been the victims of any aggression, wish to give a most formal denial to that statement. . . . The fact is that during the long wait in the lighters before disembarkation, and afterwards along the whole road to the fort, the crowd not only hooted and grossly insulted the defenceless prisoners, but also attacked them with blows, spat at them, and performed other acts of violence. It is also quite correct that some of the escort, especially of the 5th Infantry, joined forces with the mob or relaxed their guard of the prisoners, thus purposely permitting the crowd to approach them that it might the better carry on its outrages, and even assisting it in its acts of aggression and insult.

Major Quaresma cannot pretend to be ignorant of all this; he was so repeatedly a witness of it that it precludes all pretence at ignorance. All the prisoners of the Alto do Duque, who formed part of the first batch and most of whom were wounded or bruised, are ready to bear witness to the truth of the above statement in the presence of Major Quaresma, as well as to main-

tain that not one of them ever protested his gratitude for the zeal and humanity which indeed never existed, and the absence of which made the escorting of the political prisoners to Lisbon one of the most degrading spectacles of modern times for a people which considers itself civilized.

THE BISHOP OF SALFORD AND THE PORTUGUESE HORRORS

In the *Federationalist* the Rt. Rev. Louis C. Casartelli, Bishop of Salford, devotes his monthly message to the question of Portugal. His lordship writes:

The horrors perpetrated by the Republican Government in Portugal are being unveiled by the public press, both Catholic and non-Catholic. The report of a special English Commission sent to investigate the state of the Portuguese prisons, now chockfull of political suspects, has appeared in the *Morning Post*, and reveals an unspeakable state of things. The shocking case of the Abbé Avellino de Figueredo is revolting in its refinement of cruelty and worthy of the worst days of Elizabeth or the French Terror. How is it that we have not heard an outcry in Europe against these worse than Bulgarian atrocities? Meanwhile, to give some idea of the pitiful state to which the Church has been reduced under this tyrannical republic, I translate a letter which, I suppose in common with my episcopal brethren, I have just received from one of the Portuguese Bishops. Let it speak for itself. It runs:

"By the nefarious law of the Separation of Church and State I have been driven to the pitiful plight of stretching out my hands as a suppliant to fellow-Christians and begging alms for my diocese. Before my eyes

I see the sacred interests of this diocese, formerly one of the richest and most religious, entirely ruined, and I, the pastor of the flock, am overwhelmed with grief. I had a fine Seminary, built at their private expense by two very distinguished Bishops, my predecessors, a handsome structure, suitably furnished, with a good library and all other necessities for an institution of the kind, thanks to the munificence of generous benefactors. Everything has been minutely inventoried and publicly confiscated. And now, where can I receive my Church students? How can I provide for their keep? What can be more painful, more bitter than this to a bishop's heart?

"I was assisted by priests of conspicuous virtue occupied in the education of ecclesiastical students, in the religious ministrations, in the Church's functions, in the administration of the diocese. Where are they now? Scattered and dispersed, lest their presence should embitter and augment my troubles.

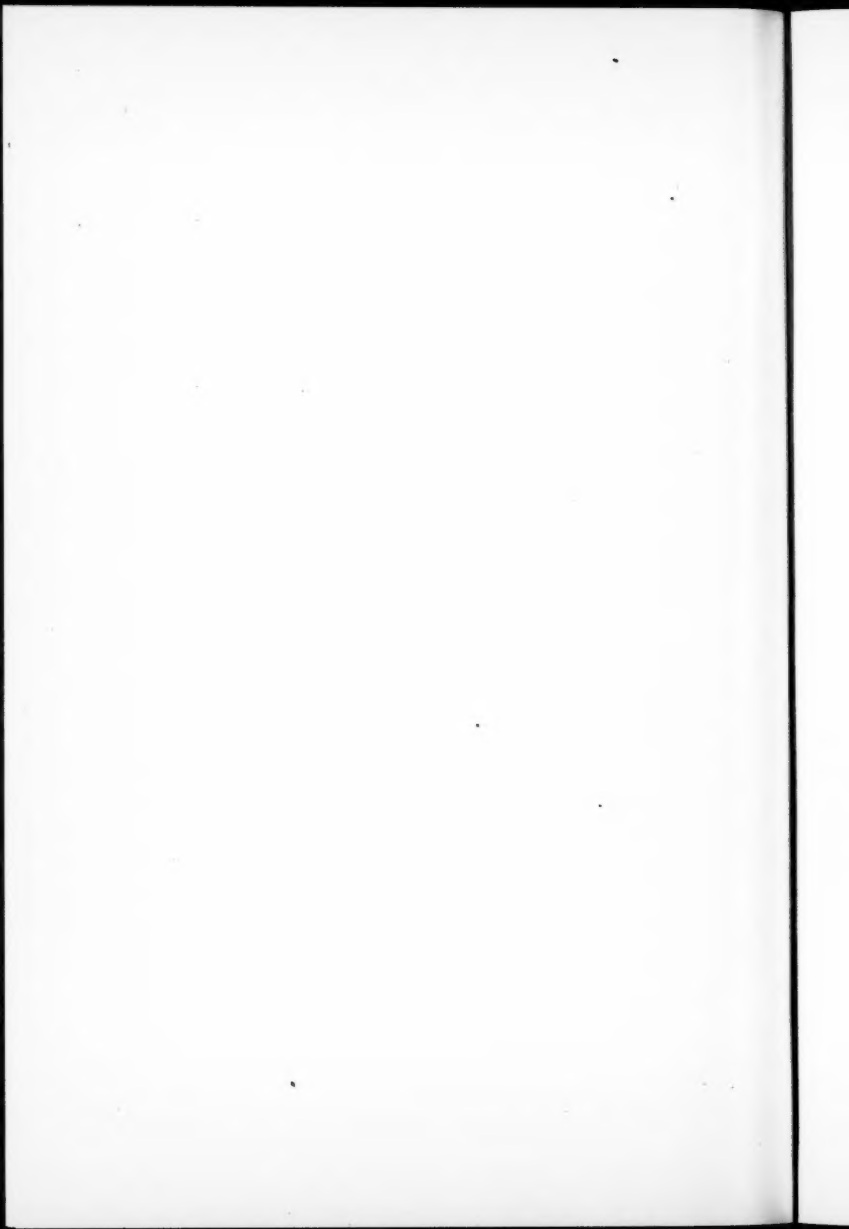
"I had parish priests who ministered to 280,000 souls. Nearly all remain at their posts, but what grievous destitution have they not to bear? Some of them for many months past have received nothing but slender Mass offerings, scarcely sufficient to procure them food, and quite inadequate to maintain divine worship. In many parishes bitter enemies of religion have plundered the Church property, and go about from door to door dissuading the people from contributing to the support of divine worship and the clergy; nay, even threatening with prison or other penalties those who contribute or solicit alms for this object! The evil done to religion by these wicked men amidst a timid and ignorant population can hardly be estimated. The priests, however, do

not abandon their posts, and this alone gives them an advantage that they are most devoted to their office and duties. But I do not know whether all will be able to hold out much longer.

"It may be asked: Could not the parish priests now in office accept without reproach the pensions now offered them by the Government. In reply I wish to express my own conviction openly: It would be a disgrace; religion forbids it; patriotism blushes at it.

"And so things have come to this pass. Whilst formerly it was the joy of myself, my clergy, and my flock frequently to assist others, both at home and abroad, now I am compelled to beg an alms for the love of God! Is this in order to maintain the comforts and luxuries of life? By no means. All we wish for is to devote our care to youth, to keep up divine worship in poor churches—and now all of them are poor in the extreme—and to supply the clergy who are destitute of decent necessities of life. Hence I venture most earnestly and pressingly to beg of your lordship that the faithful of your flock may render some assistance to this most distressful diocese. Our prayers shall be offered to God for those who aid us, and I shall ever retain the deepest gratitude in my heart."

—*The Tablet*, February 10 and March 9, 1912.



Pastoral on Socialism

By the Most Rev. Francis Redwood, S.M., Archbishop
of Wellington, New Zealand.

Francis, by the grace of God and favor of the Apostolic See Archbishop of Wellington and Metropolitan, to the clergy and faithful in the said diocese, health and Apostolic benediction in the Lord.

Dearly Beloved Brethren and Dear Children in Jesus Christ:

Some years ago we issued a Pastoral on Socialism, which we criticised more as an economic system than as a foe of Christianity. But the subject of this Pastoral shall be Socialism *versus* the Catholic Church.

In his immortal encyclical (on the "Conditions of Labor"), the late supreme Pontiff, Leo XIII, raised his voice in no uncertain and faltering tone against this most insidious, specious and dangerous error. With great eloquence and irresistible argument he demonstrated the utter untenableness of the principle on which it is based—namely, that the State should contrive, sooner or later, to appropriate all private property and convert it into common property, to transfer all capital, or the material of labor, or productive goods, to the State, whether the central or local Government. He showed how detri-

mental such a theory would prove to the laboring class for whose benefit it was invented; how it opposed the natural rights of every human being; how, in fact, it perverted the true purpose of the State, and would render the peaceful development of social life impossible.

As this great Pontiff's teachings on this subject are but those of the Catholic Church in relation to one particular species of modern error, it behooves us to provide you with a clear and forcible presentation of the same. And, in doing so, we shall be most careful to attribute no doctrine to Socialism which its chief scientific and accredited exponents have not again and again claimed and proclaimed to be their own.

In this exposition you will see that Socialism aims at a fourfold destruction—the destruction of Christianity—the destruction of Church authority—the destruction of the rights of property—and the destruction of the family; in other terms, the utter ruin of the four main foundations of Christian society and civilization.

I. SOCIALISM WOULD DESTROY CHRISTIANITY.—Socialism assails Christianity, because it is based upon principles, religious, philosophical and economic, which are directly antagonistic to Divine Revelation. The educated out-and-out Socialist of our day admits no distinction of spirit and matter in the universe. Everything is matter and motion. Man is a mere evolution from the brute. There is no such thing as a spiritual and an immortal soul. No immutable and eternal truth is set before the mind of man. There is no personal God, no Providence governing mankind, whose history, in all its phases and developments, has been shaped by two factors—production and exchange. Each age varies according to its eco-

nomie conditions, and these—not any higher or holier influences—have by degrees wrought the present development of the human race. No interference of God in His own world, no mission of His only-begotten Son to save us—because there is no God, no Christ, no wrath to come from which we need salvation. Death ends all; and he is a fool who refuses to strive with might and main to have as large a share as he can grasp of the good things of this world, and to drink whatever he can drain from the cup of life.

II. SOCIALISM WOULD DESTROY ALL CHURCH AUTHORITY.—It assails the very principle of authority on which the Church of Christ stands. What does the principle of authority mean in practice? It means obedience for conscience' sake; it means that the Christian conscience is trained to obey those who hold the place of God in this world—namely, those who are the legitimate representatives of order in the family, in the State, and in the Church. Among Christians worthy of the name the child is taught obedience to its parents; the wife due submission to her husband; the citizen obedience and loyalty to his Sovereign; the priest reverence and obedience to his Bishop; and the Bishop obedient veneration to the Vicar of Christ upon earth—the Pope. But the Socialist contends that all these inequalities in society, all distinctions between class and class, originated in fraud and are maintained by oppression. For him no authority, no yoke of law, except such as his own judgment has ratified and approved. Setting up as his own legislator, he resents any interference with his privilege; he repudiates with particular abhorrence and detestation the Catholic Church, which claims to have received from

Christ her Founder authority to teach and judge, and power to bind and loose the souls of men. For this reason alone, not to speak of others, the Catholic Church must ever appear to the consistent Socialist his deadly and unrelenting foe, to be combated, and, if possible, utterly annihilated. But this antagonism grows in him sevenfold when he realizes that on almost every article of his system she joins issue with him. Therefore she must be resisted all along the line. First of all, and above all, must the education of the young be wrested from her grasp, and secular schools set up, that her influence may be restricted, if it cannot be completely destroyed. If such hatred of the Catholic Church does not conspicuously assume such bitterness and violence in this land as in some others, it is owing to the fact that in other lands the basic tenets of Socialism are better understood, and the Catholic Church better known. Hence the war that is being waged against the freedom of her influence and institutions in France, in Italy, in Germany, in Portugal and elsewhere at this moment. Hence, too, the readiness with which we see Socialists, all the world over, join in any angry outcry against the Church, on no matter what unjust pretext.

III. SOCIALISM WOULD DESTROY THE RIGHTS OF PROPERTY.—It attacks every man's natural right to acquire and to hold property. It denounces that rational and stable bond which the moral law protects, which human-kind in all ages has respected, which enables man, by some just title, to unite to himself the good and useful things of creation. And so, here again, it antagonizes Christianity. Sweeping away all the old titles to ownership, it erects in their room but one—that of labor.

Labor alone, it says, and not the intrinsic usefulness of a thing, determines a thing's value as an article of exchange. Hence in its eyes accumulated wealth of any kind, whether in land or capital, is nothing but the hoarded yield of labor, and is unjustly withheld from the workingman whose labor went to make it. As though these things, the creation of God Himself, had no value independently of labor, when they become matter of barter, and labor, instead of being a mere marketable commodity which gets its price, were the sole producing factor in the fruits of agriculture and the works of industry! Nay, carried on further by his theories, the Socialist boldly contends that whatever can be used as a means of production, distribution or exchange, in short, the whole capital of a country, should be wrested from private hands and placed in those of the State, for the State to maintain all citizens alike.

On this proposal we need only remark: (1) That if all the inhabitants of a country, or members of a community, consented to such a wholesale transfer of their property, justice indeed would not be violated, but the experiment would most certainly prove a huge economic failure. We may, however, rest assured that so vast a revolution, bent upon ruthlessly uprooting one of man's most powerful instincts, could not be effected without the most awful bloodshed ever seen in the world. And for this all thoroughgoing Socialists—to judge by their publications—seem prepared. (2) That the sole object which individuals and families sought, by coalescing into a State and establishing a civil government, was that it might safeguard their already existing rights, and might maintain the substance of these rights, whilst adjusting

them properly in their exercise. Consequently, the civil government possesses no greater power or authority than that which belonged to the individuals and families which constitute the State; and this, because no effect is greater than its cause, and no one can give what he has not got. As, therefore, neither individuals nor families surrendered any one of their existing rights, and could not give away one another's rights when they united to form a State, the civil government is incompetent to confiscate their rights of property. (3) That Christianity has but one reply—and a peremptory one—to the Socialist, for Christianity is but the fulfilment of the Old Law, and in the Old Law we read: "Thou shalt not covet thy neighbor's wife, nor his house, nor his field, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor anything which is his" (Deut. v. 21). And again: "Thou shalt not steal" (ib., v. 19).

IV. SOCIALISM WOULD DESTROY THE FAMILY.—As though all this were not enough, Socialism aims at the destruction of the family. No doubt it is untrue that all who call themselves Socialists preach the abominable doctrine of free love, yet the dissolution of the family is a necessary consequence of their official teaching and their official demands. Because their tenets are grounded on Materialism and Atheism, they afford no security for the permanence of the marriage bond, but rather encourage and urge the severance of that bond, whensoever a marriage has resulted in disappointment or disagreement. The unity of the family necessarily requires one supreme head. Socialism would fain abolish all laws subordinating woman to man in private as well as in public life. But the Socialist's anxiety and concern chiefly regard

the family's offspring, in which he discerns the promise of the future Socialistic commonwealth. So, by a detestable inversion of the order of facts, he claims that the child is born into the State and not into the family; and, as the child belongs at once to the State, it is for the State to tend and train the child, and to determine both the character and the quality of its education. Thus the chief duty of parents, and their main right (for what is of duty is eminently of right), are torn from them, in violation of natural instinct, sound reason and plain-spoken Christianity. And here let us hearken to the grave words of our late Holy Father, Pope Leo XIII: "Paternal authority can neither be abolished by the State nor absorbed; for it has the same source as human life itself. The child belongs to the father, and it is, as it were, a continuance of the father's personality; and, to speak with strictness, the child takes its place in civil society not in its own right, but in its quality as a member of the family in which it is begotten. And it is for the very reason that the child belongs to the father that, as St. Thomas of Aquin says, 'before it attains the use of free will, it is in the power and care of its parents.' (Summa 2a 2ae. q. x, Art. 12.) The Socialists, therefore, by setting aside the parent and introducing the providence of the State, act against natural justice and threaten the very existence of family life." (Encycl. "On the Conditions of Labor.")

From all this it follows that Catholicism and Socialism are utterly incompatible—they are opposed to each other as much as light is opposed to darkness. Wherefore we solemnly warn Catholics not to let themselves be cajoled into error by such as think that they see in the

establishment of the Socialistic State a cure for all the plagues of suffering humanity. Socialism is a Utopian dream or craze. It is impracticable, and would bring about a far worse condition of things than the one which in many ways is most deplorable. Above all, it is flatly adverse to the teaching of our faith. No real Catholic can be a thoroughgoing Socialist. But Socialism is a word bandied about in a very vague, loose and ill-defined meaning. Often it means only "Social Reform"; and a "Social Reformer" is what the Catholic Church is, and must be, and so also should every Catholic be. We must meet the new social gospel not with mere negations, but with positive measures of reform. Accordingly, Catholics should press for many of the reforms which Socialists themselves demand—and the absence of these reforms affords the Socialist's most telling argument on the ignorant masses. Verily the present evils are terrible in many lands, though much less in this than in others. The lowest of the poor should everywhere be enabled to lead a life worthy of a human being. His wages should be made sufficient in accordance with his state of single or married life. His health and his life ought to receive the care of his employer. He should not be overburdened with labor; he should not be "sweated." He is to be treated, not only with fairness and consideration, but with generous love. Wise, moderate, timely legislation can do much in this direction, and has done much, particularly in this country. But it is to the teaching of Christianity alone, to the charity of Christ pervading all classes, both rich and poor, employer and employed, that we must look for the truest and surest means of lessening or assuaging the inequalities of human life. Equality

all round of rank and means there never will be, just as the earth will never be flat. But when the rich everywhere realize that they are but the stewards of the substance given them by God, and that the poor are in very deed members of the same body as themselves; when the poor man looks for strength and comfort to the example of his Saviour, Who, though the Master of all, toiled with His own hands, and, though the Lord of all, had not whereon to lay His head; when we all feel how fleeting and how brief is this our span of life, in the light of a fast approaching eternity, whose rewards incomparably surpass the sufferings of this life—much will have been done to reconcile class with class, and make this world a happier one than it is.

Our flock will now know how to gauge at its true value the frequent assertion of Socialists, anxious to gain over unwary Catholics to their evil cause, that the "Socialist party is primarily an economic and political movement. It is not concerned with matters of religious belief." (Resolution of Socialists in National Convention assembled at Chicago, May 10, 1908.) The best comment on this resolution is the accurate record of the circumstances attending its adoption. The first recommendation of the Platform Committee at the meeting was worded differently, viz., "That religion be treated as a private matter—a question of individual conscience." Its rejection was instantly moved by a leading Socialist author and lecturer (Arthur M. Lewis). "If we must speak," he said, "I propose that we shall go before this country with the truth and not with a lie." Honesty, however, he admitted, might not be the best policy, and therefore he preferred that nothing be said about the

matter. This was at least negative truthfulness. Then another noted Socialist (Morris Hillquit) put as an amendment the clause quoted by us in the first instance as the famous subterfuge of the Socialist agitators. It was intended for this purpose, he declared. Socialist orators must have a ready answer when suddenly asked the question, "Yes, but won't Socialism destroy religion?" They will answer, "No, we don't agree on it. I personally may not be religious, but Socialism has nothing to do with religion." After various discussion, one Van der Porter—more honest than his comrades—thus challenged the assembly: "Is there a man who will dare to say that religion is not a social question?" None took up the gauntlet. He continued: "Let us say nothing, or say the truth. To spread forth to the world that religion is the individual's affair, and that religion has no part in the subjection of the human race, we lie when we say it." This sentiment—says the report—was greeted with great applause. The resolution was, however, carried for *campaign and propaganda purposes*—mark the hypocrisy—by a majority of only one vote out of 157 votes cast. One of the speakers asserted—and he was not contradicted—that 99 per cent. of the Socialists are Atheists or Agnostics. If out of a hundred Catholics who join the Socialist party in the United States of America 99 finally become Agnostics, or virtually so, it is simply an untruth to assert that Socialism is not concerned with religion. And the true reason for the loss of faith on the part of Catholics is not any profound science or truth contained in Socialist literature, since in both it is glaringly deficient, but the fact that in affiliating themselves with Socialism they have by that very act

disregarded the authority of Christ and His Church, by associating themselves with an organization which is begotten and reared in Materialism, and which has never cleared itself of this original sin; an organization whose first principle would demand the injustice of annulling all private right to productive property, and whose entire method in warfare is essentially un-Christian, promoting a universal discontent and hatred of class against class over the whole world.

Let Catholics remember that, wherever Socialism is rife and aggressive its danger for them is its ultimate absorption of Labor Unions. That is its ambition and object. Beware of its insidious advances and its hollow mendacious promises. Its attitude towards the Church is sufficiently clear. Its interest in the trade unions, as Socialists themselves declare, is to change them into revolutionary centres. "Unionism," says a noted one of them, "is the body and Socialism is the soul of the labor movement." Such is at least their dream.

Accordingly, we solemnly warn Catholics to keep aloof from all Socialist propaganda. Socialism is, we repeat, founded on a class hatred which is anti-Christian and anti-National. Eschew it in every shape and form, and follow the noble ideal of justice for all, the ideal of Christ and His Church. He wished to be descended from royalty and wealth and to be laid in a tomb of the rich; but He was born into the labor-world, and in this He chose to live. It was a school of laborers He drew about Him, in the persons of His Disciples, and by the mouth of workers did He evangelize the world, having neither hatred towards the rich nor contempt for authority, but justice and love for all, and the coming of the Kingdom

of God. Healing like Him the temporal wounds of mankind, we shall lift up our gaze to the Cross whence alone salvation can come to the world.

We terminate by setting before you for your earnest consideration the recommendation of the Joint Circular of the Archbishop and Bishops of New Zealand, issued at their Conference in Wellington last June: "The clergy are recommended to study social questions, to watch the trend and progress of the social movement, and to provide for the extended circulation of the various pamphlets of the Catholic Truth Society dealing with Socialism from various points of view."

Given at Wellington, on this the 29th day of January, A.D., 1912.

✠ FRANCIS,

Archbishop of Wellington and Metropolitan.

Lord Halifax and Anglican Orders

BY THE RT. REV. ABBOT-PRESIDENT GASQUET, O.S.B.

I.

Lord Halifax's volume on Leo XIII and Anglican Orders is a useful addition to the literature on that subject. For some time past rumor has spoken of the intended publication of certain letters received by him from distinguished ecclesiastics and laymen on this matter, and some who might be expected to know have shaken their heads at the forthcoming revelations which would be made as to the inner history of a conspiracy upon the part of the Roman Catholic authorities in England to defeat the high-minded and praiseworthy efforts of Viscount Halifax to heal the divisions existing between the Churches of Christendom. These letters, with introductory remarks and connecting explanations, are now in the hands of the public in the shape of a handsome volume of some 450 pages (Leo XIII and Anglican Orders. London: Longmans, Green & Co.), and I may say at once that, although they will be found interesting enough to those already interested in this special subject, the work really adds little or nothing to the facts sufficiently known to most of us previously.

The story told in these pages opens under circum-

stances which at the outset bespeak the sincere sympathy of the reader with the author. Compelled by the serious illness of his eldest son, which subsequently proved fatal, Lord Halifax was obliged to pass the winter of 1889 in the island of Madeira. Whilst in this retreat his thoughts turned to a theme, which had often previously occupied his mind; namely, the possibility of healing the unfortunate divisions among the Churches of Christendom. Whilst thus dreaming of possibilities of serving religion, a seeming Providence brought him into contact with a French priest, the Abbé Portal, who became a sympathetic listener to his schemes for reunion. From this chance meeting began the series of events which finally led to the examination by the Roman authorities of the question raised by the Abbé Portal and Lord Halifax as to the validity of the Anglican Orders and their subsequent condemnation by Pope Leo XIII.

II.

It would serve no purpose to follow the story as unfolded in this volume step by step, but some few remarks may be permitted which are prompted by reading its pages, which, I trust, will certainly enable people to see the fundamental mistakes made by the author and his friends, which have obliged him to confess to what he himself calls "a failure."

In the first place, after the publication of these letters it should be impossible for any one to suppose that the whole matter was raised by the Roman Catholic party in England. It is as clear as the noon-day sun that all Cardinal Vaughan or those that acted with him did was to

see that the Roman authorities were properly informed as to the true facts of the case. To anyone knowing Lord Halifax it would be impossible to suggest that he would not act as a perfect gentleman in anything he did ; but the result of his sending the Abbé Portal to Rome, however unintentional on his part, was absolutely to convey a false impression to the authorities as to the general attitude of the Established Church to reunion with Rome.

This I can state most positively and of my own certain knowledge. The Pope was very nearly committed to taking a false step, which might conceivably have exposed him to a rebuff, making him a laughing stock before the world. What the Archbishop of Canterbury feared for himself and which made him so cautious as regards giving any reply to the letter of Cardinal Rampolla sent through the French Abbé, was a real danger to the Supreme Pontiff. That he escaped this was not through the forethought of Lord Halifax or his agent.

III.

The real difficulty from the outset appears to have been the impossibility of a man with Lord Halifax's Anglican opinions to grasp the meaning which must be attached to the word "union" with the Holy See by the Roman authorities, and indeed by every Catholic. Belonging as he does to an Established Church, which embraces men of all shades of opinion from Mr. Kensit to himself ; which makes its boast that it is not in any way narrow as regards doctrine, as is the Roman obedience ; and holding communion as he does with men who differ from him on the most fundamental dogmas of

the Christian religion, his mind could not be expected to understand what Mr. Wilfrid Ward has well called the "rigidity of Rome." For this reason, whilst Cardinal Rampolla and Pope Leo XIII evidently thought that he was speaking and dreaming of reunion under the authority of the successor of St. Peter, he was desiring to unite Rome to Canterbury on the basis of sinking differences of the most fundamental kind and shutting eyes to even dogmatic formulas. It may not, perhaps, be his fault that this was the attitude of his mind; it arose naturally from his position in the comprehensive Church of England; but some of the letters of Mr. Ward at least should have made him pause before trying to make the Church of Rome into another branch of the many branched tree of Canterbury. His efforts were of course doomed to failure from the beginning.

IV.

The ground chosen by Lord Halifax and the Abbé for the attempted reunion of the Churches was the long debated question of Anglican Ordinations. It was here that to my great regret I was drawn into the matter. It took two years of my life from other work, and from what I knew previously I was convinced that any inquiry could only result as it did; and that this, without doing any real good, would inevitably give pain to many good Anglican friends. It was only under positive command that I undertook the work; but once it was begun, I labored with all my heart, not, as Lord Halifax says, "to secure the condemnation" of the Anglican Orders, but to bring forward the facts with all their historical setting, upon which

alone the question could be rightly determined. I can say conscientiously that my mind was to the last open to conviction, but that I never saw, and have never since seen, any reason to doubt the justice and truth of the opinion I gave on the matter. Of course, one who has hoped to the last to win a judgment in his favor frequently is led to look upon the judge, or jury, or both, as prejudiced and corrupt; and so it is possible to excuse the way in which Lord Halifax in his gentle manner holds some of the actors in this story to be the villains of the piece. Cardinal Vaughan, on the Catholic side, and on the Protestant side Archbishop Benson, are the two who are difficult to manage. The former is well meaning but always blindly blundering and blurting out his ultra-Catholic views just at the wrong time, and, as Mr. Ward puts it in one letter, "talking as kindly as he can consistently with the old controversial tone of fifty years ago." The Archbishop of Canterbury is too cautious to commit himself and is really unworthy of his position, refusing to rise to the great opportunity which is offered to him. But evidently it is "poor me" and Canon Moyes who are the devil's advocates and who should really be ashamed of our work in convincing the authorities of the Roman Church and coercing the Pope into believing that the traditional attitude of the Catholic Church, from the days of Queen Mary to the present time, was founded upon the right interpretation of the facts. Curiously enough, I fear I do not feel quite so troubled in my conscience as Lord Halifax evidently thinks I ought to be. I do not suppose it is worth while to reply to the many insinuations made against me in the pages of this volume. Why Lord Halifax should have considered it sufficiently im-

portant to make them I do not stop to inquire. But it may interest him to know that I was not "sent out" from England by Cardinal Vaughan or by any one else, to represent him or anyone else, but I was summoned directly by the Pope and told to search the Roman archives to see what documents, if any, could be found on this subject. Neither was the discovery of the precedents for the treatment of Anglican Orders in the *dossier* of the Holy Office new to us when we met for the Commission, for they were well known to me before and I had copied them the previous year; and so on, etc.

V.

One point about the work of the Commission which is again repeated by Lord Halifax, though it has been answered more than once, must be again denied. He declares that the decision was founded upon the *previous* decisions of the Holy Office and not upon any new examinations and discussion. This is absolutely and utterly false, as any member of the Commission will tell him and as the archives of the Vatican could prove if necessary. To continue to assert this is not what anyone would expect from a gentleman of Lord Halifax's upright character, and I can only suppose that he has overlooked the previous denials. Lord Halifax is evidently angry with me for saying that, after all, the decision on the question of Anglican Ordination is in the first place a domestic decision. He returns to this in several places of his book, but for the life of me I cannot conceive what is the objection to this statement. It affects only ourselves as Catholics for the Church to declare that on our principles we

cannot accept the ordination made according to the Anglican Ordinal. Personally, I would not feel hurt were a body of Anglican divines to declare that my Orders were not the same as theirs; and in refusing to recognize them the Church after all is only giving the same decision as was passed on them by the Russian, Greek and Jansenist Bishops of Holland. Nay, more, such a decision is admitted and indeed insisted upon by many members of the same Established Church to which Lord Halifax and those who think like him belong. I have myself met many clergymen of that body who fully agreed with Pope Leo XIII in declaring that the Anglican clergy were never ordained to be Sacrificing priests as are Catholic priests. The words of the charge made by the then Bishop of Worcester on the 28th June, 1883, are much to the point. "There is, perhaps, no formulary or document," he says, "which marks more clearly the *essential difference* between the *office* of ministers of the Church of Rome, and the *functions* of ministers of the Church of England—than does the Ordinal of King Edward VI."

VI.

This in reality is the fundamental reason for the rejection of the claims put forward by Lord Halifax's friends on behalf of the Anglican Orders as viewed according to Catholic principles. The complete ignoring of what was actually done at the Reformation in regard to the ancient formularies is the basis of the self-deception which High Anglicans like Lord Halifax practise upon themselves. We have it on the first pages of his present volume. For instance, when he came across the

Abbé Portal at Madeira he set about instructing him in the position, history and beliefs of Anglicanism. "I found him," he says (p. 9), "as ignorant of that history and teaching as are the generality of foreigners, and, with a view to his enlightenment on that subject, I remember lending him a Latin edition of the Prayer Book, and pointing out how largely the revision of the Breviary by Cardinal Quignonez had influenced the English Offices for Matins and Evensong, and, apart from the dislocation of the Canon, the practical identity of the service for Holy Communion in the English Prayer Book with the form for saying Mass in the Roman Missal." Is it possible that these were the lessons imparted to one who was otherwise ignorant of what happened at the English Reformation? No wonder that the Abbé failed to understand the true significance of facts when he was thus started along the wrong road. To me this is the most significant and noteworthy sentence in the whole book. As has been well said by Mr. Birrell: "It is the Mass that matters." If the Communion Service were in fact the translation of the Missal, so far as to make it "practically identical," then indeed there were some basis for discussion. But to declare that this is so, "apart from the dislocation of the Canon," is to make one rub one's eyes and ask whether the words have been read aright. "Dislocation" of the Canon, indeed! When a man has had every bone in his body broken and beaten to bits, it would be considered a somewhat audacious diagnosis to speak of his suffering from a sprained ankle. Yet this parallel is hardly an exaggeration. If one is to believe the Reformers who were responsible for the liturgical changes in the 16th century, they had succeeded in sweep-

ing away the Mass altogether. Their declarations on this matter leave no possible doubt as to what they at least endeavored to do, whilst the long persecutions unto death of those "Mass priests" and others who clung to the old rite is at least corroborative evidence that they carried their determination to stamp out the old form of religion to the bitter end.

VII.

And when we come to compare the old Mass with the new Service of Communion, what is the result? Has there in fact been merely a "dislocation of the Canon" effected by the Reformers? If any one will take the trouble to set the ancient *Canon actiones* by the side of the new composition of the first Book of Common Prayer of Edward VI (1549) he will see beyond a possibility of doubt that the latter, except for using up a dozen or so words of the old Canon, is an entirely new composition. Even the words of "Consecration or Institution," which any one would suppose that the innovators would have respected, are changed for a set of words taken, there can be no reasonable doubt, from the Brandenburg-Nuremberg liturgy drawn up by the Lutheran pastor Osiander, Archbishop Cranmer's father-in-law.

This ruthless, and from a Catholic point of view, shameless destruction, is all the more remarkable seeing with what reverence the Catholic *Canon* had been regarded from the earliest ages. Its origin is indeed lost in the obscurity of the first centuries of the Christian faith, but our present detailed history of this most sacred

part of the Mass goes back certainly for 1,300 years. With the exception of one clause added by the great Pope St. Gregory, it has remained in the Roman Missal unchanged to the present day, and this fact, that the Catholic Canon has so remained unaltered during at least thirteen centuries is the most striking witness of the veneration with which it has ever been regarded and of the care taken not to touch so sacred a heritage, coming to the Catholic Church from remote and unknown antiquity.

It is this sacred prayer which was made by the compilers of the first Edwardine Prayer Book, to give place to Cranmer's new composition. The reason is not far to seek; the words and actions of the English Reformers leave no doubt that they desired with Luther to destroy the Sacrifice of the Mass altogether, and for this purpose to get rid of what the German Reformer called "that abominable Canon." Nor did the English Reformation stop even here in the down grade of destruction. The level of Eucharistic doctrine reached by Cranmer and his associates when the first Book of Common Prayer was drawn up, was quickly passed. Under the growing influence of Calvinistic teaching the Ordinal and the Second Prayer Book of 1552 were composed. In the Communion Service of this second recension all likeness to the ancient Mass, which, for obvious reasons, in the non-sacrificial portions of the service had been preserved in the earlier composition, was now done away with altogether: (1) the *Introit* was abolished; (2) the *Kyrie* was altered, added to and imbedded in the ten commandments in such a way as to be no longer capable of recognition; (3) the *Gloria in Excelsis* was moved from the

beginning to the end of the office, etc; (4) the *Sanctus*, following the Preface, was altered in a most significant manner. From the ancient "Hosanna in the Highest, Blessed is He who cometh in the name of the Lord, Hosanna in the Highest!" the words "Blessed is He who cometh, etc.," are omitted, and obviously on doctrinal grounds.

VIII.

Lastly: of the Canon composed by Cranmer in 1549 to take the place of the Catholic Canon, little more than the bare words of Institution was now allowed to remain in the new Communion Service. The first part of Cranmer's "Canon" was utilized in an early part of the service and the last portion, shortened, was now made into a separate prayer to be recited after the Communion.

In fact, in the revised Book of 1552 nothing of the sequence of the ancient Mass was left but the collect, epistle, gospel and creed; there was even an interpolation between the Preface and the new Canon. What the Communion service of the Book of Common Prayer was made in 1552 it practically remains at the present day. This being the true state of the case, it is difficult to understand how any mind can possibly see in the Communion Service of the "English Prayer Book" "the practical identity of the service" with the Roman Mass, or look upon the differences that patently exist as due merely to "a dislocation of the Canon." The Canon is indeed "dislocated," but it is not the ancient Canon, but Cranmer's brand new composition. One is irresistibly reminded by Lord Halifax's statement of the relation of

the Communion Service to the Roman Mass of the description given by the guide who, on showing von Walenstein's horse, declared that "the head, trunk and legs had been renewed, but the rest was the original animal."

In this regard it would have been of interest had Lord Halifax taken his readers into his confidence as to what Latin translation of the English Book of Common Prayer he used in order to instruct the Abbé Portal as to the practical identity of the Communion Service with the Missal. It could hardly have been a Latin translation of the present Anglican liturgy, for the very opposite would have been obvious to any one accustomed, as the Abbé was, to say the Latin Mass.

It was under the influence of the low grade of Calvinistic doctrine as to the Eucharist that the Edwardine Ordinal was drawn up. A comparison of the new form for conferring Orders with the traditional forms of the ancient Pontifical will make it abundantly clear that the Reformers were careful to cut out any and every word or expression which signified the idea of a sacrificing priesthood.

Since the Sacrifice of the Mass was abolished it was but natural and a necessary consequence that the "sacerdotium" should be likewise swept away. That this was the intention of the Reformers is obvious from their words and works. Altars were pulled down, precisely because they signified "Sacrifice"; and out of contempt for what they officially called the "blasphemous fables and dangerous deceits" of "the Sacrifices of Masses" the consecrated stones were turned to the most degraded uses or set in the ground to be trodden under foot. Vestments were abolished because they were but "the feath-

ers of the Mass," which had been itself destroyed, whilst Catholic priests were described as receiving "filthy, greasy" orders. The more the history of these sad days of destruction and desecration, which witnessed the composition of the Anglican Prayer and Ordinal, are studied the more it is impossible to doubt that the intention of all those engaged in the work was to break with the Catholic tradition of the Sacrifice and priesthood. If they did *not* succeed it must be confessed that they did their best; and only those who find it possible to believe "that in spite of all, Providence would have preserved the essentials," as Mr. Gladstone once wrote to me, can school their minds to hold that in the Prayer Book they have the Sacrifice of the Mass and that in the Ordinal they may still discover the valid Catholic Rite.

IX.

It should be remembered also that not two generations ago any clergyman of the Church of England would have looked upon it as an insult to be told he was a "priest" in the same sense as are Catholic priests. Further, it must not be forgotten that until the year 1662 episcopal ordination, even according to the Anglican form, was not necessary for holding benefices or administering the Sacraments in the Church of England; and that many, even of those holding what was then considered a high level of doctrine, were content to receive the Eucharist from men like the Calvinist Saravia and others. Of course, Lord Halifax and those who think like him would regret this, and rightly, from their point of view. But it is an important evidence of the belief as to the

value of Orders held in the first century of the existence of the Established Church. Historically, those in the Anglican Communion at present who dream of reuniting the non-Conformist with the English Church, have something to say for themselves from their point of view.

X

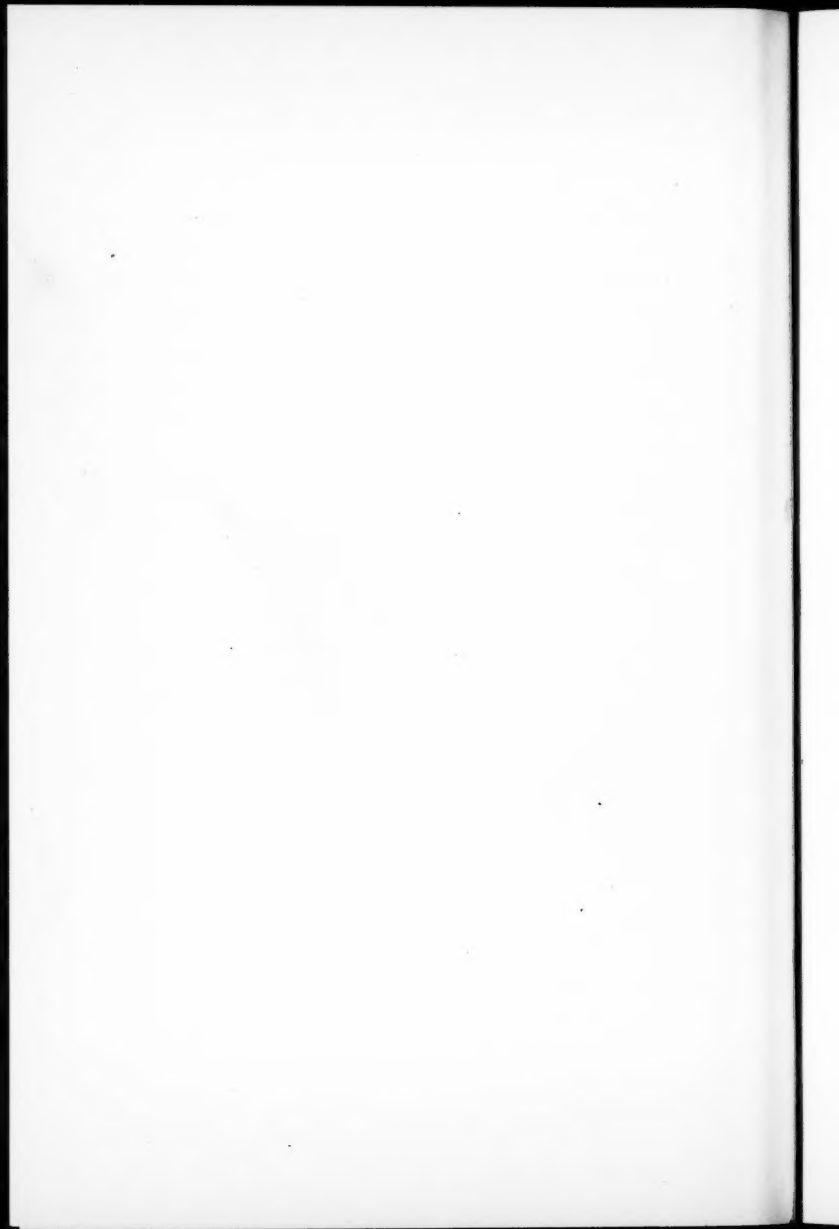
It is always unpleasant to refuse to take people at their own valuation or to object to call them what they would call themselves. But sometimes truth and principle force us to appear rude. I might, for instance, call a man, say George Sanger, "Lord," without harm; but I would refuse the title of Benedictine monk to any imitation, on the ground that to do so would be to make people suppose that I looked upon him as really a son of St. Benedict, when in truth he has no connection with the Order. In the same way, the Church on its well known principles cannot accept for itself the Orders bestowed by the Anglican ritual, any more than it can accept the Communion Service as the Mass. At the same time it speaks for itself; and the clergy of the Anglican Communion are what they are and remain precisely what they have been made by the Anglican rite.

What more need be said? With this we touch the bedrock of the whole question. It matters little or nothing, in view of the serious nature of the Catholic principles involved, what the writers of the letters here published may have thought or written. To dwell on them over much is to lose the proper perspective in which the matter must be regarded, or rather to try to view it as we might a landscape through the wrong end of the

telescope. The *Chronique Scandaleuse* of the cause, let us hope, is now exhausted by the publication of this large volume of letters, and the question whether one person or another person is a trickster or is to be regarded as unreliable or unworthy may well be left on one side, in view of the serious questions involved.

What Cardinal Rampolla or Cardinal Gasparri, Mgr. Duchesne or the late Fr. De Augustinis have said or written, or how brutally frank and wrong-minded Cardinal Vaughan may have been at times, at least in Lord Halifax's opinion, or, indeed, how "unworthy" Archbishop Benson was of having so great an opportunity, is of very little importance now. The only thing that matters really is that the Catholic principles involved in the question be understood and recognized. Meanwhile it is to be hoped that Lord Halifax may some day come to believe that the Roman authorities in this matter did not act hastily or without due weight being given to all that could be or was said on the one side and the other.

Rome, 30 March, 1912.



Marist Missions in the Pacific*

I.

NEW CALEDONIA, THE HEBRIDES, AND THE SOLOMON
ISLANDS.

By the RIGHT REV. JOHN J. GRIMES, S.M., Bishop of
Christchurch.

A few weeks ago, on my return from a second visit to the South Sea Islands, I was asked by the clerical secretary of the Australian Catholic Truth Society to write a paper on the Missions of the Pacific.

Though never more busy at the time, I could not refuse the request. I was pleased to be able to show, in however small a way, my interest in the admirable work of that Society, whilst testifying publicly to my esteem and veneration for the noble work done by the Marist Fathers in the many islands scattered over the Pacific, known as the Polynesian Isles.

During my visits I kept a diary, in which I daily jotted down my impressions, as well as all I learned about the marvellous missions. My only difficulty now is to condense what I saw and heard during those too short but truly happy days, so as to put them into not too bulky a form. For the purpose of this sketch, I will confine my-

*Reprint of Australian Catholic Truth Society's pamphlet.

self to the Marist Missions in the Pacific, as it was these alone that I had the privilege to visit.

My first visit was seventeen years ago, with our venerable Metropolitan, Archbishop Redwood, and Dean Regnault, one of the priests of my diocese, and now Provincial in New Zealand of the Fathers of the Society of Mary. My last was made in 1911, with Rev. Dr. Kennedy, one of our Cathedral priests. On the first occasion we were invited to take part in the jubilee celebrations of the foundation of the Mission of the Marist Fathers in New Caledonia, and then to visit the New Hebrides, Tonga, Samoa and the Fijian Group, among the most beautiful islands of the Pacific. It was urged that our visit would be productive of much good to the Missions, whilst it would give no little consolation to the devoted missionaries, many of whom I had long known, at least by report. With all their Bishops but one I was personally acquainted.

Were someone to whisper that doubtless a little romance was mingled with the thought of the voyage, I willingly plead guilty to the soft impeachment. From my youth upwards I had read and heard a good deal about those interesting Missions. I had heard of the King of the Cannibal Islands, whose subjects boasted that they could always have on hand "roast missionary or cooked Christian." The descriptions of the ravishing scenery in the tropical isles, the strangely wild and weird customs of the natives, fired my imagination, and led me to expect a great deal. I was not in the least disappointed. This first paper will treat of New Caledonia, the New Hebrides and the Solomon Islands; the second of Tonga and Samoa, and the third the Fijian Group.

NEW CALEDONIA.

To the traveller approaching from the sea, the sight of New Caledonia, as that of nearly all the Pacific islands, is quite a fairy scene. Besides the mainland, which is a rich gem in itself, one beholds numerous islets scattered in the midst of the ocean, like so many beautiful bouquets made up of the fairest flowers and verdure. Mountains or lofty hills, clad with a vegetation as varied as it is rich and luxuriant, form a splendid background to the charming landscape. Not a few are of coral formation, whilst most of the islands are fringed with wide-spreading coral reefs.

New Caledonia is girded on the coast for about 300 miles, at a distance of nearly five miles from the land, leaving a narrow, but generally safe, passage opposite the mouths of the principal rivers. The highest point of the reef lies towards the ocean, and is marked by a line of dazzling white surf, caused by the breakers as they wage their ceaseless war against the barriers. Inside that line the waters are smooth, shallow and nearly always safe for ordinary vessels.

New Caledonia is one of the largest islands of the Pacific. It was first discovered by our great navigator, Captain Cook, in 1774. From its resemblance to Scotland he called it "New Caledonia." By the natives it was known as "Ohao." It was finally taken possession of by the French, together with the neighboring islands of Loyalty and Kunie, in 1853. I say finally, for a French flag had been hoisted over the colony by the commander of the *Bucephale* in 1843, at the time of the landing of the Marist Fathers, who, ever since, have worked so heroically in that portion of God's vineyard.

Situated between 20.10 and 22.16 S. lat., and between 164 and 167 E. long., New Caledonia is about 200 miles long by 50 broad. It is at a distance of 1,100 miles from Sydney. Though semi-tropical, the climate is healthy, the temperature rarely exceeding 96 degrees in the hot season. For thirty years it was a penal settlement. At one time there were as many as 18,000 French convicts, or "libérés," something equivalent to our "ticket of leave people." The total population is now about 53,000, made up of 13,000 free, 11,000 convicts, or of convict origin, and 29,000 natives, called "Canaques."

It required no ordinary faith and courage for the missionaries to undertake the civilization and Christianizing of the New Caledonians, who, with the natives of the New Hebrides and those of the Solomon Islands, were deservedly looked upon as the grossest and most ferocious of all the cannibals of Polynesia.

The natives of New Calédonia were supposed to be bloodthirsty, inveterate cannibals, not only to satisfy their vengeance, but by a strange, barbarous taste or inclination. One day a native chief, whose name was Michol, touched by grace, came to a Father and asked to be baptized. The missionary who related the incident to me inquired how many wives he had. He answered only two. The missionary put him off, saying that the Sacrament of Baptism was only granted to those who could be satisfied with one wife. Michol withdrew, very serious and silent. Some time after he returned, and again besought baptism.

"I told you," said the missionary, "the first step is to dismiss one of your wives."

"But I have only got one now," Michol replied.

"The other day you told me you had two," said the Father. "What has become of the other?"

"Oh," said Michol, with the utmost seeming simplicity, "I have killed and eaten her, and she very good, very nice."

This without the least emotion, as if he were relating an every-day occurrence. He seemed to think himself now fit for baptism. Needless to say that the good missionary deemed it wise to try him a little longer, and to give him more instruction before admitting him to baptism.

Since they no longer indulge in roast missionary or cooked Canaque, the New Caledonians live chiefly on yams, a large, succulent root, much like our potatoes. The taro is another food, even more substantial than the yam. The cocoanut and its tree are among the most precious of the indigenous fruits and trees. Thanks to the missionaries, there are now in the colony magnificent groves of pineapples, guava, custard apples, bananas, lemons and oranges. Rice and beans grow in great profusion. The Marist missionaries have introduced the grape, and they have succeeded in making good wine. Their coffee is of an excellent quality. Strange to say, though the forests are numerous, birds are few, though there are some of very rich plumage.

CUSTOMS AND RELIGION OF THE NATIVES.

The rights of chiefs were hereditary, descending from father to son. At times children were adopted, and this gave rise to certain difficulties in the way of succession. At the death of a chief, his successor sent word to the

tribe, saying not, "The chief is dead," but "The sun is set."

Even as savages, the New Caledonians had the greatest respect for authority. Men never passed their chief without bending low in sign of obedience. At his approach women had to get out of the chieftain's way or stoop down, not daring to look him in the face. If obliged to continue their journey near the spot where the chief stood, they could pass only crawling on the ground. Always most superstitious, they believed in the immortality of the soul and in a future life. They had their ablutions, fasts and abstinences, consecrations and taboos. Everyone who lost his robe of innocence should drink a water prepared by a witch or priest. This water was called "water of virgins." It was defilement to touch a corpse. Their sacrifices were numerous, and consequently their priests were numerous too. They believed in ghosts, witches and genii, and were always afraid to go out of their huts at night. Old witches were often put to death as a public benefit, though the witches formed a special caste. They were very fond of charms, amulets and other talismans.

Before the arrival of the missionaries the position of woman was appallingly low and degraded. She was the very slave, the beast of burden for her husband, who, in her eyes, was truly the lord of creation.

A strange custom among the New Caledonians, as among the Fijians and other natives, is for an inferior to sit down in presence of a chief. Should you venture to remark that their customs are strange, they will answer you: "You've got your customs, and we have ours," just as the Fijians say, "Savinaka, Vaka, Viti"—"It is good;

it is à la Fijian." Naturally thoughtless, they are heedless of the morrow. One of the deepest and most tenacious of their passions is that of "vengeance." Length of time is powerless to blot out the remembrance of injuries received. Long years after one has been offended he will watch the chance of wiping it out in the blood of the offender. This spirit of revenge passes from individuals to societies or tribes. It was a most frequent cause of war. Were a chief killed, another chief must be slain to avenge his death. Jealousy was another of their fatal passions. The chiefs looked upon any other work but that of fighting with supreme contempt. Their principal occupation, when not fighting, was to sleep and eat and talk. One of the greatest difficulties encountered by the missionaries in the work of conversion was in their desire to prevent bloodshed. "We are no longer men," said a native; "we don't fight any more." Their only ground of grievance against the Fathers is that they will not let them fight and destroy each other.

For savages, they displayed a certain skilfulness in working the soil. They knew how to dig with their hands or a pointed piece of wood. They knew something of manuring the ground, and they used to burn weeds, grass, etc. They were most skilful at fishing with nets, baits, lances and arrows, and plants, with which they cast a deep sleep on the fish.

It is nearly seventy years since the Marist Fathers went to New Caledonia with their saintly Bishop, Mgr. Douarre. They had many hairbreadth escapes, through the cunning of the natives. Some of the Fathers were massacred and eaten. Others were driven from the mainland, whence they fled to the Isle of Pines. After a few

years they returned, and gradually succeeded in winning over the natives by force of their admirable example, their prayers, patience and self-sacrifice, no less than by the beauty and sublimity of their teaching.

Seeing the necessity of isolating the natives from all contact with the low class of white people who originally went to New Caledonia, the missionaries established their country quarters in a charming spot about fourteen miles from Noumea, the capital. It is called St. Louis, after the patron saint of France. The village has a handsome church, visible for miles around, both on sea and land. Like most of the churches of this and other Vicariates of the Pacific, it was built by the Fathers themselves, with the help of the natives, whom they first taught to mix mortar and cement, then handle the spade, saw and chisel. The present Bishop, Mgr. Chanrion, who is greatly attached to the natives, has his country residence adjoining the sacred edifice at St. Louis, which has become a great centre of civilization and Christianity. The natives are all fervent Catholics. Besides excellent schools, taught by Marist Brothers and the Sisters of St. Joseph of Cluny, there is a blacksmith's shop, establishments for carpenters and joiners, shoemakers and saddlers. From the very outset of their missions, the Marist Fathers, like St. Paul, were neither ashamed nor afraid to earn their livelihood by the sweat of their brow.

St. Louis boasts a printing press, which turns out a weekly newspaper, one in French and one in the native language.

I asked a missionary whether he thought that deeds of cannibalism were still committed in the islands. He told me that one day, during a famine, brought on through

the extravagance and lack of foresight on the part of the natives, he saw roasted pieces of human flesh wrapped up in banana leaves, the better to preserve the blood and flavor. Going into the interior to baptize some children, he had to pass the night in the house of a chieftain. What do you think they gave him as a pillow? A sack covering the remains of a recently slain victim. Not only were acts of cannibalism perpetrated during the time of war, but the chief had the right to take away the life of any of his subjects whenever he thought fit. Some are known to have killed their fellow beings to feed swine with the palpitating flesh!

The village of St. Louis contains habitually 300 inhabitants. The jubilee of the missions was celebrated there by about 2,000 of the Catholic population, who came, some a distance of three, four or even five days on sea. Many walked over 150 miles, the chief at their head. We arrived on the eve of the celebration and were met by more than 1,000 natives, who accompanied us to a large, conical-shaped hut, the residence of the great chief, who, with others, welcomed us in terms the most poetical. It was very interesting to watch the distribution, with the utmost ceremonial, of the food, which was piled up in immense quantities. As each one received his portion his name was called out by the chief, naming each one as he received it. All assented to the division by uttering a guttural sound, which I can only compare to a cross between a grunt and a howl or sharp hissing, which was meant as a sign of assent. On the morning of the jubilee I sang pontifical Mass in the presence of the Archbishop of Wellington and their Lordships of Fiji and New Caledonia. We were surprised and delighted to hear a grand

Gregorian Mass chanted by the natives with the utmost taste and precision. After mass we adjourned to a huge Gothic-like banquet hall, erected by the Canaques for the occasion. It was 125 feet in length, 30 feet high, and 25 feet broad, and made, like all the native huts, of bamboo and cocoanut palms, most dexterously plaited.

In order to help the work of civilization, the Marist Fathers secured several thousand acres of land at St. Louis. These they have portioned out among a large number of families, whom they have taught to cultivate the soil on more approved methods than that of a sharp piece of wood. Even the children, who work for an hour or two during their school days, receive as a reward a certain sum, which is put by for them and which produces a goodly amount by the time they make the great start in the married life. The scholars generally stay at school till they marry. The same plan is followed in all the Missions.

Looking at the beautiful churches and schools and convents and colleges erected by the missionaries and their converts, my mind went back with horror to the time when they had to deal with cannibals the most cruel and crafty.

A venerable priest, who died since my visit, relates how, on one occasion, the Fathers had to flee for a time from the barbarians, who threatened to make short work of them. One day the natives saw an American schooner cruising in the distance. The captain was looking for a pass through the reef, or hesitating whether he should approach the land. At once a cunning old chief made for his hut, put on a cassock which he had stolen from a missionary, took a breviary and walked up and

down the shore, pretending to be reading his Office. The captain immediately resolved to land. At a signal given by the wily old chief, hundreds of natives, armed with spears and clubs, rushed to the boat, slew and devoured the captain and his crew. I saw some of the very men who had been of the treacherous party.

They became civilized and converted and joined in the celebrations of the jubilee, begun in the handsome Church of the Conception, situated between Noumea and St. Louis. There and elsewhere I was greatly edified to see how well behaved both parents and children were, and no little impressed by the decorous and simple piety wherewith all assisted at the beautiful liturgical offices of our Holy Church. I gave Holy Communion to hundreds of those who heretofore were inveterate cannibals, very tigers in human form. Half a century before some of these same natives had made up their mind to kill and devour the bishop and priests at the festival following the harvest. A big chief, in stolen priestly robes, went to warn the missionaries of the intended massacre. He even had men killed and roasted in their presence to give them an ocular demonstration of the way the missionaries were to be dealt with. On another occasion an officer and fifteen sailors belonging to the French man-of-war, the "*Alcmène*," were surprised and killed and thirteen of their number devoured.

One of our most interesting visits was to the Isle of Pines, situated about forty miles from Noumea. We went on the Government launch and arrived just before twilight. The last rays of a brilliant tropical sun were just setting on the richly planted shores, causing the wavelets to sparkle like so many diamonds on the beauti-

ful, vari-colored reefs. The cocoanuts and other palms appeared like so many triumphal arches erected by the hand of Nature, to welcome us to the lovely shores. The natives came out in crowds to meet us. At their head were two venerable missionaries, Fathers Lambert and Montrozier, well known in the universities and academies of France for their valuable contributions to the flora, the zoology and the conchology of the South Sea Islands. They had spent all their lives among the New Caledonians without ever leaving the islands to revisit their own beloved country.

The Isle of Pines, for beauty and the salubrity of its climate, is a very paradise. The only blot in the landscape is the depravity of 300 of its inhabitants, for it was long a penal settlement for women, the very scum of the worst of French society. Seldom or never do they amend their lives, except in their last moments, when not a few ask for the priest who resides on the island, ostracising himself from general society to be at their beck and call. The Governor of the island, who most courteously accompanied us to the prison, said to me, "How I pity these poor Sisters!"—the Sisters of St. Joseph, who are in charge of these wretched women. "None but heroic, consecrated ladies," he added, "ever could live among such depraved creatures." In the neighborhood there is a magnificent grotto, much like those in the Jenolan Caves, New South Wales.

Whilst in the Isle of Pines we visited the native cemetery, where we saw the tombs of many of the first missionaries, Sisters and chiefs, one of whom died in the odor of sanctity, having for years resisted most violent threats and persecutions rather than renounce the faith

for which he died a very martyr. It was in these islands that Brother Blaise was massacred by the natives of New Caledonia.

Never shall I forget the day of our departure from that lovely isle. All the natives came out to bid us farewell. The girls took up a song in improvised verse. They begged us to stay and end our days in their midst. As an inducement, they promised, in their quaint way, to let their young maidens gather us fruits and flowers, whilst the young men were to fish and hunt. We were to do nothing but enjoy the *dolce far niente* of the Paradise of the Pacific.

It will give a fair idea of the progress of our holy faith among those once so abandoned when I mention that, in the Vicariate of New Caledonia, there are about 50 Marist Fathers, 4 teaching Brothers of Mary, 126 Sisters of St. Joseph of Cluny, 61 catechists, 68 churches, and several chapels, 45 schools, with about 1,900 pupils; one orphanage, with 50 inmates, besides the technical schools at St. Louis. The present Bishop, Monsigneur Chanrion, S.M., is the fourth Vicar-Apostolic in succession to the first, the saintly Bishop Douarre.

THE NEW HEBRIDES.

The group of the New Hebrides, made up of eleven islands, the largest of which is Spirito Santo, is situated between 13 and 21 S. lat. and 166 and 170 E. long. Discovered in 1606 by the Spaniards under Quiros, the group was called Austral del Santo Espiritu. In 1768 Bougainville, the French navigator, came upon the same group, which he named the Grandes Cyclades. In 1774 our

Captain Cook discovered the islands, and named them the New Hebrides. The Franciscan Fathers, who were chaplains on board the ships of Quiros, offered the Adorable Sacrifice more than once in a chapel erected on the shore, and even had a procession of the Blessed Sacrament on the islands. When Captain Cook first saw the New Hebrides he uttered a cry of admiration, and declared that he had never beheld a more ravishing sight, or vegetation more rich or varied.

To reach the shore from our boats we had the same experience as in most of the coral-formed islands—that is to say, we were carried on the greasy shoulders of some South Sea Islanders. Walking through a magnificent cocoanut grove, with its wide-spreading palm leaves, we saw ourselves surrounded by splendid orange and coffee plantations. Seeing ourselves in the midst of such lavish profusion, we realized the truth of the saying that everything therein is lovely except man.

"I can now understand," said the Archbishop of Wellington, "how Nature never intended the natives to bother themselves with clothing."

I replied: "I can understand how they were never intended to trouble themselves with much work."

In fact, there is no need for them to toil laboriously. They have fruits in abundance, without the worry of great cultivation. Here you see the banana tree bending beneath the weight of its golden fruit. Everywhere you find the "ivi," the flowers of which are used by the dusky maidens to deck their hair. Again, you meet the banyan tree, with its giant roots striking like long, outstretched arms from its branches. Besides these, there are countless trees and shrubs and ferns and flowers of all kinds

and colors. In many places the vegetation is so dense that the foliage shuts out the rays of a tropical sun. In appearance, the New Hebrides is an earthly paradise; in reality, it is a hotbed of fever, almost as fatal to the missionary as the cruel ferocity of the natives, who are, in general, a set of lazy cannibals. Several of the Marist missionaries have fallen victims to the damp heat of the islands. I think it no exaggeration to say that the New Hebrides are the least civilized of all Polynesia. The native huts are small, dirty and half underground. Many of the natives lie or squat on the earth, guileless of beds or mats. Their complexion is of a deep olive, bordering on a dark brown. As to their dress—well, the less said about it the better. Yet, like other natives, they are always fond of wearing bracelets and armlets and anklets of sea shells, green leaves or flowers.

They have few, if any, traditions. Their languages, for they have many, are of Malay origin. They recognize a Supreme Being, noted for His goodness, but their chief religious worship has for its object the souls of the dead.

It was not till the beginning of 1887 that four Marist Fathers were sent from New Caledonia to establish the first Catholic Missions in the New Hebrides. This they did in the midst of immense difficulties. However, the Almighty so abundantly blessed their zealous labors, and the missions made such rapid strides, that in the year 1900 a Vicar-Apostolic was appointed, in the person of the Right Rev. Bishop Doucere, S.M. His Lordship resides at Port-Vila, which I visited a few years ago, when the whole of the islands were under the care of the Vicar-Apostolic of New Caledonia.

To help the Bishop in his zealous labors, there are 25 Marist Fathers, three lay Brothers, besides sixteen Sisters of the Third Order of Mary, and 40 native catechists. There are, near the residence of the Vicar-Apostolic, two Catholic schools for white children. The one for boys is taught by the Little Brothers of Mary, that for girls by the Sisters of Mary, who also have charge of the hospital at Port-Vila, and a *crèche* for little orphans at Mallicolo. There are schools for the natives in every one of the two and twenty stations, each of which has its church or chapel. The native population, which has decreased considerably, amounts to 75,000; of this number, 2,500 are Catholics, well instructed and most faithful to their religious duties. There are about 1,000 white souls, 650 of whom are French; the rest are English. The devoted Bishop says there are 600 white Catholics, whose numbers are rapidly increasing, both by births and immigration.

The islands now belong jointly to France and Great Britain, under what is known as the "Condominium." Many regret this dual power as a most unsatisfactory arrangement.

THE SOLOMON ISLANDS.

In 1844, Rome, having detached the Vicariates of Micronesia and Melanesia from Western Oceania, placed them under the jurisdiction of Bishop Epalle, of the Society of Mary. The Vicariate of Melanesia comprised New Guinea, New Britain, New Ireland, the Solomon and the Admiralty Groups. That of Micronesia was made up of the Carolines, the Marshall, and Gilbert Groups.

After his consecration in the Eternal City, Bishop Epalle sailed in 1844, with seven priests and six Brothers. On the very day that he landed at St. Isabel the Bishop was massacred by the natives, and shortly afterwards all his priests either shared his fate or succumbed to the fatal native fever. His successor was Bishop Colomb, who, after his consecration, fell, with some of his missionaries, victims to the same dreadful fever. The Society of Mary was then only in its infancy, yet it had to find priests for a territory since divided into thirteen Bishoprics or Vicariates and eight Prefectures. Seeing the impossibility of meeting all these demands, the Holy See commanded the Society to concentrate its strength on the already established Missions, and the Fathers of the Foreign Missions of Milan took charge of the Vicariate of Melanesia, where, in 1852, they sent five priests and two Brothers. But they, too, like the Marist Fathers, fell victims to the savagery of the natives or the insalubrity of the climate, and the task was considered hopeless, and had for a time to be abandoned.

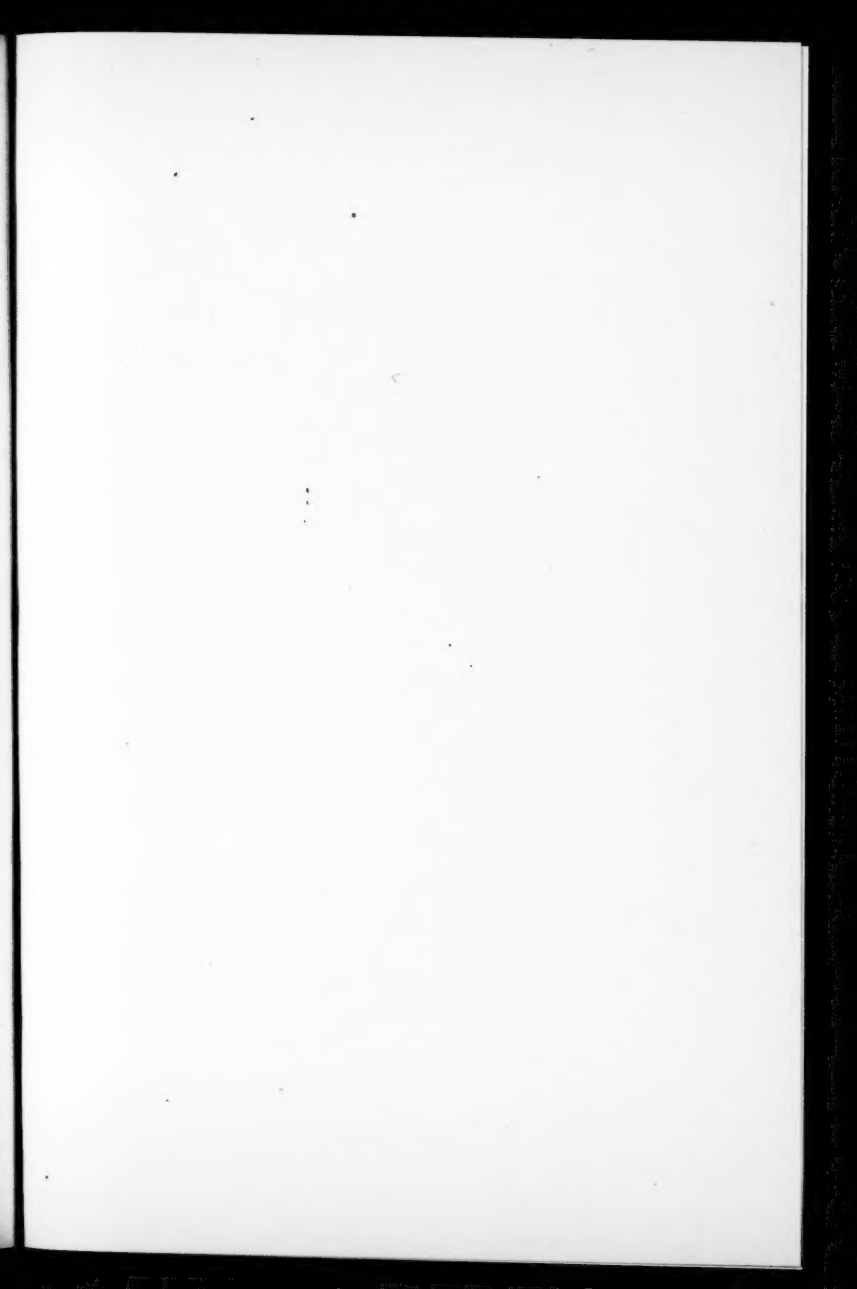
Bishop Epalle having been massacred at Isabella Island and his successor, Bishop Colomb, dying suddenly, Melanesia and Micronesia were abandoned, and the Solomon Islands alone reverted to the Marists in 1898.

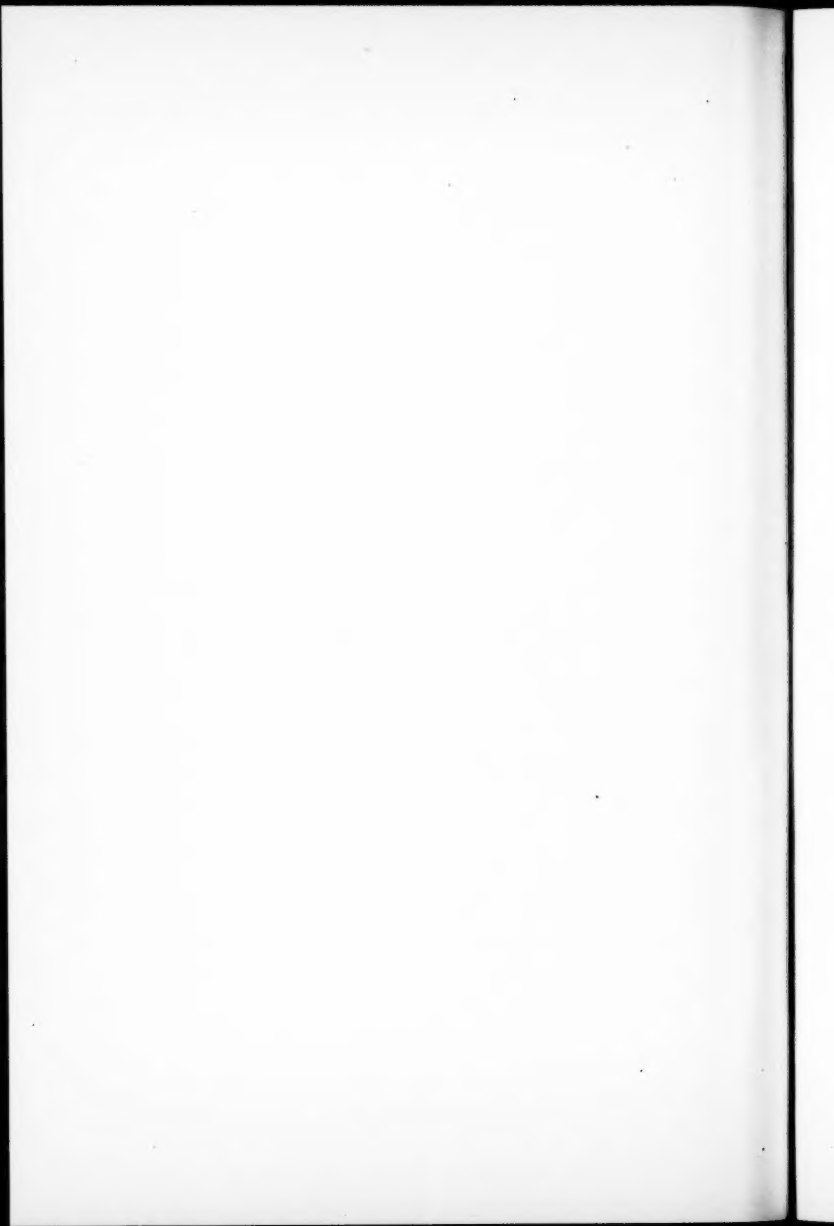
In 1881 the Fathers of the Sacred Heart sent missionaries to New Guinea, New Britain, the Gilbert and Marshall Groups, whilst the Carolines and German New Guinea were evangelized by Spanish Franciscans and the German Society of Steyl. The Holy See urged the Society of Mary once more to undertake the task of civilizing and Christianizing the Solomon Islands. Up to the years 1897 and 1898 these islands, divided into North-

ern and Southern, were administered respectively by the Vicars-Apostolic of Fiji and Samoa. Since then they have been erected into Prefectures-Apostolic, the Prefects being the Very Rev. Father Bertreux and the Very Rev. Father Forestier. Thanks to the zeal of the missionaries and the great progress our holy faith is making in those islands, it is believed that Vicars-Apostolic will shortly be appointed therein.

In the meantime, the Southern Solomons have twelve Fathers, one lay Brother and two native Brothers, five catechists, three Sisters of the Third Order of Mary, and several schools for native boys and girls.

In the Northern Solomons there are ten Fathers, five lay Brothers, seven European Sisters of the Third Order of Mary, some native catechists, chiefly from Samoa, and schools for native boys and girls.





Marist Missions in the Pacific*

II.

TONGA AND SAMOA.

By the RIGHT REV. JOHN J. GRIMES, S.M., Bishop of Christchurch.

THE TONGAN GROUP.

The Tongan, also known as the Friendly Islands, are situated between 15 and 23.30 S. lat. and 173-177 W. long., and consist of about 100 islands or islets. They are under the protection of Great Britain, though nominally ruled by their own king, George. The climate is said by some to be one of the best in the Pacific, and is supposed to be a perfect sanatorium for throat, chest, rheumatic, and neuralgic troubles. Others maintain that the climate is enervating, because of the heavy dews and frequent changes of temperature.

The group was discovered in 1643 by Tasman, and called the Friendly Islands by Captain Cook, who visited it thrice, the last time being in 1777. The natives now call it Tonga, after the name of its chief island. Within an area barely exceeding 400 square miles there are about 150 islands, broken into three groups, viz., Tonga to the south, Habai or Hapaai in the centre, and Vavau in the north. In this last group there are active volcanoes, and earthquakes are of frequent occurrence. Though of

*Reprint of Australian Catholic Truth Society's pamphlet.

coral limestone, the surface of the soil is covered with a deep, rich mould, mixed towards the sea with sand, and having a substratum of red or blue clay, and is very productive.

The largest island is Tonga, or Tonga-Tabou (sacred Tonga). It is 21 by 12 miles, and contains the capital, Nukualofa.

The vegetation is similar to that of Fiji, but more definitely Indo-Malayan in character. Ferns and fern trees abound, whilst four kinds of palms, and all the usual fruit trees and cultivated plants of the Pacific are to be found in the group. The only indigenous animals are a small rat and a few curious species of bats. Land and water birds are numerous. Amongst the reptiles and insects are snakes and small lizards, ants, beetles, and mosquitoes; turtle and sea-snakes are common.

The population consists of 38,000. The Catholics number about 8,500. Intellectually, the Tongans are the most advanced of the Polynesian race. Formerly very warlike, they exercised great influence over distant neighbors, especially in Fiji, carrying their conquests as far as Nieu, or Savage Island, fully 200 miles to the east.

Formerly there were two sovereigns ruling at the same time, the higher called "Chief of Tonga" (Tui Tonga). He was the heavenly king, and was worshiped as a god. The earthly, or real ruler, and the chief officers of the state, were members of the Toubou family, from which the wife of the Tui Tonga was always chosen, whose descendants, through the female line, had, under the title of *tamaha*, special honors and privileges. Below these were the Fiki, or chiefs, and next to them the class called Matabule. These were the hereditary coun-

sellors and companions of the chiefs. Their duty was to convey to the people the decisions formed at their assemblies, to direct the national ceremonies, and guard the popular traditions. During the prolonged civil wars in the early part of the century, the institution of Tui Tonga lapsed, and various chiefs became independent; but they were gradually subdued, and the whole group united by King George. He commuted for a money payment the service due from the common people to their chiefs, whom he assembled in a sort of parliament. A poll-tax of four dollars is levied and strictly enforced.

The Tongans are a proud, lively, inquisitive race, courteous to strangers, fond of etiquette, brave, attached to their children, seldom practising infanticide, and cannibalism only in exceptional cases. The women are treated kindly, and do only lighter work. The men say: "We do not want manly, but womanly, women for our wives." Though agriculture is the chief industry, they are bold and skilful sailors and fishermen. Other trades, such as boat and house-building, carving, cooking, net and mat-making, are hereditary. Their houses are slightly built, and, like those in Samoa, open on all sides, but the surrounding ground and roads are laid out with care and taste.

PRESENT STATE OF RELIGION.

The Tongans are professedly Christians; the prevailing form is Wesleyanism. It is divided into that of the Government and that of the Free Church, called Mr. Barker's. The adherents of this form make every effort to prevent the natives from joining our Holy

Faith. In spite of all this there are many model Catholic communities in the group. Their spiritual wants are attended to by 20 Marist Fathers and 4 native priests, 2 lay Brothers, 51 nuns, and 53 catechists. The Vicariate has 16 central stations, with 17 churches and several chapels; two colleges for native boys, and two high schools for girls. In each of the central stations, and in all of the secondary districts, there are primary schools, taught by 53 native school masters, who are most carefully trained by the zealous missionaries. When I last visited Tonga, the Vicar-Apostolic was Bishop Olier, who has since been called to his eternal reward. Always an energetic missionary, he had a thorough command of the language, and was greatly esteemed by the king, to whom he introduced us 17 years ago.

Nukualofa, the capital of Tonga, is the largest and most important place in the group. It is the residence of the king, and possesses two fine Catholic churches, the principal of which is the Cathedral, a splendid edifice, visible for miles out at sea, and a grand college for young men, under the direction of the Fathers, who are justly proud of the instrumental band belonging to the students.

On our arrival, which was wholly unexpected, we met the Pro-Vicar and Procurator of the Missions, Father Blanc, who took us to his beautiful church and convent, dedicated to St. Anthony of Padua. After partaking of a frugal repast in his presbytery, the good Father drove us along the sea shore to Maofaga, the residence of the bishop and several of his missionaries. Amongst these was a venerable Father named Guitta,

then in his 84th year, and who is in the missions for the past 50 years. He seemed still full of vigor and zeal. Another Father, Bellwald, is Director of the college. A quarter of a century ago he was with me in Devonshire. Here we had our first kava. This is the name of a beverage made from the root of a shrub named the *Piper Methysticum* or *angona*. The making and drinking of kava is always a ceremonious proceeding. On the occasion of my first visit to the South Sea Islands the root was prepared by "chewing." A number of young girls, with perfect teeth, were selected for this ceremony. Now, I am glad to say, stones or graters are used instead of human teeth. A big circular bowl, with several legs, cut solid out of the heart of a great forest tree, and curiously enamelled inside with a beautiful greyish-blue, from the action of the kava, is placed in the centre of a group of dusky maidens, who sit cross-legged on the ground, whilst one pounds the root between two stones. Having finished, the pounder says to the greatest chief present: "This is the kava I have pounded." "It is enough," answers the chief. Water is then poured into the bowl over the kava, which is strained with a fibrous sort of hibiscus-bark by one of the maidens. In the meantime the praises of kava are sung by those gathered around. The fibre is dipped into the bowl and squeezed into a cocoanut shell, which is then presented to the guests according to their rank. The name of the person to whom it is presented is called out, and the owner answers by clapping his or her hands. It is deemed an act of discourtesy if the contents of the cup are not finished at one draught. It is doubtless an acquired taste. Some say that it tastes at first like a mix-

ture of ginger and soap-suds, seasoned with pepper. After a time one acquires a liking for it, as it is a cooling and refreshing drink, a stimulating tonic, and a splendid thirst quencher. The leading medical experts of Europe pronounce it a good, wholesome beverage for a tropical climate. I have often been asked what effect it produces on the system. My answer is, that excessive drinking paralyses the lower limbs, but it does not affect the head, though over-indulgence is said to produce blindness. It is the champagne of the Pacific Islands. A bowl well enamelled by the action of the kava on the wood is always greatly prized and costly.

The next morning was Sunday, and we celebrated the Holy Sacrifice very early in the handsome Cathedral of the Immaculate Conception, erected by the late bishop. About sixteen miles from Nukualofa is a place called the Haamunga. It consists of three immense stones, one laid across the top of the others, which stand upright. The arch thus formed is about twenty-five feet high. The upper stone is smoothed and shaped, and lies in two large sockets cut to receive it in the tops of the uprights. No one knows the origin of this strange monument.

SACRED FLYING FOXES.

One of the most wondrous sights in the island is that of a grove of about thirty large trees covered with flying foxes. These strange beings are about the size of a cat, with furry bodies and heads like those of foxes. They are to be seen all day long hanging downwards in thousands. No sooner does the sun set than they

rise in an immense black cloud, and fly over the island, devastating many a plantation. They go unmolested, for they are *tabu* (sacred), and the Tongans believe that were they or the trees destroyed, the kingdom of Tonga would fall. The chief officer of the good ship *Atua*, which took us from Auckland to Tonga, invited Dr. Kennedy and me to go in the ship's launch to a celebrated spot called Kolonga, about the same distance as the Haamunga from Nukualofa. As soon as we landed, a few natives gathered around us and spoke to us in Tongan. Not being endowed with the gift of tongues, we could only suppose that they wanted to know whether we were of the true faith. Mustering up courage, I made use of the little I knew, and said, "*Io Episcopo Katolico.*" At once they came and kissed my ring, and led us to a beautiful new church, which was to be blessed and opened in a few days, on the feast of St. Anne. They begged me to stop and take the place of their beloved bishop, now alas! dangerously ill. I made them understand how sorry I was that I could not comply with their request, as our boat was to sail in two days' time. They then brought us to the residence of a Catholic chief, where kava was served with the usual ceremonial. In the meantime a native female teacher came in and interpreted their speeches of welcome, and our reply. I told them that their beloved bishop was anxious that we should visit the mission of Mua-Mua. The native school-master volunteered to drive us, and the good people thoughtfully sent a rider before us to announce the coming of the *Episcopo Katolico*. Instead of hurrying on before, he kept beside our driver, with whom he chatted as we passed through miles of cocoanut groves and sev-

eral native villages. We spent nearly three hours on the journey. To all our inquiries as to the distance and the time we might expect to arrive, our driver answered "Yes!" "Is it far off?" "Yes." "Shall we soon be there?" "Yes." "Have we many more villages to pass?" "Yes." "Is this the last one?" "Yes." At length, as we came in sight of our destination, our horseman hastened on and announced our coming. Being Sunday afternoon, most of the Catholics were gathered round the church and presbytery. The head of the mission, Father Thomas, hastened to meet us. Seeing me, he cried out, "Is it possible? Why, it is Bishop Grimes, who ordained me twenty-four years ago in France!" You may imagine the reception we received from him, from his reverend colleague and faithful flock, who number about 1,100 strong. On our arrival, the *lallis* (native wooden bells) were sounded. All gathered around us, men, women, and children. A *kava* (called by the Tongans *ava*) was served in the usual ceremonious manner, whilst speeches were delivered and replied to. We went to the church, built like all the rest of coral stone. I gave Benediction of the Most Blessed Sacrament, while the native band, under the skilful direction of the Fathers, played, and most tastefully too, several pieces of Gregorian music, the whole congregation singing in perfect unison and devotion. The missionaries and their flock afterwards accompanied us to one of the most historic spots in all the islands. So sacred is it that, were the king to ride or drive to it, he would immediately descend from the carriage or horses, out of respect for the remains of his ancestors. It is known as the "Langis," or "The Graves of the Tui-Tonga."

They are very remarkable, suggesting, as they do, the command of mechanical appliances which the Tongans, as known to modern history, never possessed. There are two *langis* at Mua-Mua, the larger one being about 2,000 feet square. Each consists of a double terrace of large coral limestone blocks, some of which measure as much as 20 ft. x 5 ft. x 4 ft., enclosing a raised oblong space, which is overgrown with bushes and weeds. The terraces are covered in places by the roots of huge forest trees, a mute testimony to their great age. No one knows how old they are, or by what race they were constructed—they remain one of the many unsolved problems in the history of the Pacific races.

The entire population of Mua-Mua accompanied us to the water's edge with the two devoted missionaries, Father Thomas and Father Benezeth, at their head. They bade us a most touching farewell, having given us evidence that they are truly a model flock with model pastors. We returned to Nukualofa on the mission boat, skilfully manned by seven natives. On our way we saw the giant Avava, Captain Cook's tree. It is of colossal size and great beauty. It stands upon a great height, says Miss Grimshaw, overlooking one of the most exquisite views in the Friendly Islands—a land-locked lagoon fringed with lofty palm trees and blue as the sapphire-colored flowers of the island convulvulus. It was from the roots of this huge projecting tree that Captain Cook, on the occasion of his visit in 1777, addressed the assembled natives of the island, offering them presents, and assuring them of his friendship.

KING GEORGE OF TONGA.

Before leaving Nukualofa one of the missionaries accompanied us to the royal palace, where I had my second audience with His Majesty King George of Tonga. He is over six feet in height, and so stout that he cannot weigh much less than twenty stone. He has a broad, intelligent, good-humored face, with black, languid eyes, and manners which are both genial and engaging. I am told that he has a good knowledge of English, which he speaks fairly well, reads the English newspapers, and conducts his own correspondence with the help of a typewriter, and that he can write shorthand with facility. He received us most graciously, and expressed his deep regret at the illness of his friend Bishop Olier, adding that he remembered my previous visit when I came with Archbishop Redwood, seventeen years ago, and Bishop, then Father, Olier. Our next visit was to Hapaa, in Lifuka. The church there was the house in which King George was born, and lived several years. His father, whom we visited, gave it to the Catholic mission, of which it is now a most suitable and handsomely-built church. The missionaries assure us that Hapaa is one of the most difficult and ungrateful missions in the group. There, as in not a few other places, the natives are made to swear on the Bible that they will never embrace Catholicity. Notwithstanding these difficulties, there are some faithful Catholics, and the Fathers, who are good musicians, have succeeded in forming a splendid orchestra, which discoursed some excellent music, to the delight of the officers, crew and passengers of the *Atua*, which bore us to the islands. In the name of the captain

and passengers. I said a few words, congratulating and thanking the Father and his band for the pleasant surprise they had given us all.

Not far from the roadstead is the place where, in 1806, the British privateer *Port au Prince* was captured by the Tongans, most of the crew being slain. One, William Mariner, was spared and adopted by a great chief, and stayed four years among the natives. He escaped to England, and, in collaboration with Dr. Martin, wrote one of the most fascinating books of travel, "*Mariner's Tonga*."

Another of the most interesting of these interesting missions is Vavau, situated on a lofty island, richly wooded, and approached by a long, winding bay nearly four miles in length, and of the utmost beauty. Here we were welcomed by the good missionaries, Fathers Mace and Dugherry, and I gave solemn Benediction in the midst of excellent congregational singing, which would do credit to any choir in Australasia. Afterwards the native children gave a fine entertainment in the mission grounds. The boys made a most interesting display of dancing with two sticks in the hands. These they manipulated in a wonderfully dexterous way. The girls danced by themselves, whilst reciting verses, improvising them as they proceeded, in the midst of movements the most graceful.

About two miles from Vavau is a most interesting place, called the "*Swallow's Cave*." It is about 50 feet high, and the water within is 100 feet deep, whilst immediately outside lie depths of an indigo blue over 1,000 feet. Speaking of this marvellous cave, the author of "*Three Nations*," says: "The pillared walls, of an ex-

quisite pale green, are all a-shimmer with dancing lights, from the liquid pavement of living sapphire and emerald that spreads below. Coral reefs can be seen, gleaming like silver, a hundred feet beneath the keel of the advancing boat; and through the crystal waters the eye can follow numberless strange caves and archways, stretching down to depths unknown. In one part of the cave there is a rock which sounds like a church bell when struck with an oar. Further on, one sees a strangely beautiful inner cave, like the shrine of an ancient temple. In the centre rises a natural altar of white coral rock, and through a rift in the dark roof, far above, a spear of blinding sunlight strikes down across rock and altar into the unfathomed depths below."

TONGA.

Although there are a Marist Father and a native priest at the island of Niua Taputapu, we were not able to land there, but we saw a strange sight within two miles thereof. We saw two Tongans swim from the shore, holding the mail in the air, and receiving in a kerosene tin the ship's mail (the *Atua*), and a leg of mutton in a box. This is given them each time, with a few shillings, for their trouble.

The most flourishing centres of Catholicity in the Tongan group are Wallis, whose king and all his subjects are most fervent Catholics, and the island of Futuna, which was wholly converted shortly after the martyrdom, in 1841, of its heroic apostle, Blessed Peter Mary Louis Chanel, the Proto-Martyr of Oceania.

Writing soon after the martyrdom, a missionary

said: "A living faith, an ardent charity, extreme delicacy of conscience, and an insatiable avidity for the Word of God are the virtues which we see flourishing here. Their ardor in the exercises of piety is solely the effect of grace." Twenty years later, the bishop made a visitation of Futuna, and he writes: "The general state of religion is, thank God, more satisfactory than ever. Paganism is forgotten; Christian customs have been adopted; the benefits of civilization, without its vices, are progressing slowly and steadily." Speaking of Wallis, he says that he presided at a spiritual retreat, during which 1,800 natives, which number included every adult on the island without a single exception, received Holy Communion. One who visited Futuna says it presented to him all the features of the early Church. Those who formerly were ferocious cannibals are now humble and reverent in their faith; like the Apostle St. Paul, the wolf has become a lamb. The Fathers have not to urge the faithful to penitential exercises, but rather to restrain their ardor, such is their desire for penance and austerities. Under a rough appearance and rude outline they preserve innocence and meekness to a wonderful degree.

The same may be said of Wallis, where neither prisons nor police are required. The great Nestor of the missionaries, Bishop Bataillon, spent the last years of his life in the island of Wallis. When dying, he had himself carried before the altar in the Church of St. Joseph, and there solemnly received the last rites of Holy Church. His faithful followers have adopted the same religious practice. When at all possible, they have themselves carried before the altar, that they may receive the last Sacraments. In the island of Wallis there are four

Marist fathers and two native priests, and several native nuns, one of whom is the king's sister, who traveled with us through the islands last July. Fortuna has five priests and several native Sisters.

THE NAVIGATORS, OR SAMOA.

Situated between lat. S. 13.30 and 14.30 and W. long. 169.24 and 172.60, the group, which is about 266 miles long, was visited by Bougainville in 1768, and called by him the Navigators' Islands, because of the great skill displayed by the natives in managing their canoes. There are ten inhabited islands. The principal are Upolu, Savaii, Tutuila, Manono, and the Islands of Tokelau. Upolu, Savaii, Apolima and Manono belong to Germany; Tutuila, including the harbors of Pago-Pago and Manua, belong to the United States.

Although within 15 degrees of the Equator, the climate of the group is mild and healthy. The natives are a fine, handsome race, with gold-bronze skins and yellow hair, bleached with lime. Generally very truthful, they are hospitable, kind, and courteous to strangers. Their language is most musical and not difficult to learn. They were never cannibals; rarely did they offer human sacrifice. They are naturally a peaceful, law-abiding people. The civil wars, which devastated their beautiful island in past years, were not of their own seeking. They were literally and shamefully thrust upon them by European Powers.

The Catholic missions are amongst the most interesting and flourishing of the Pacific. Out of a population of about 30,000, the Catholics number about 8,000. The

great missionary, Peter Bataillon, was the first Vicar-Apostolic. Appointed in 1843, he died at Wallis Island in 1877. He was succeeded by Bishop Elloy, who was consecrated in 1863, and died in France in 1873. Monsignor Lamaze, who followed in 1879, died in Maopga in 1906.

The present Vicar-Apostolic is Bishop Broyer, who was consecrated in the beginning of 1896. He has been over forty years a missionary in the group, and is a thorough master of the Samoan language. He, with his zealous missionaries, is fully alive to the important work of education. Hence, in each of the ninety-two stations there are primary schools, taught by native teachers carefully prepared by the Fathers, and having under their charge 1,200 children. Twenty-six Marist Fathers and four native priests attend twenty-six churches and numerous chapels. Sixteen Marist Brothers are in charge of native and white children, also of two colleges for boys. There are twenty-eight nuns, six boarding schools for girls, and one technical school. The nuns belong to the Third Order of Mary.

The Cathedral of Apia (the capital of Upolu) is one which would grace even a more pretentious city than the capital of Samoa. Like all the cathedrals in the Marist missions, it stands out in bold relief, as a landmark for seamen, to whom it is visible miles and miles away. The mission is most solidly settled in Apia. With far-seeing wisdom, the bishop has secured a large tract of land a few miles from Apia, at a spot called Woanoa. He has there built a residence for himself and the Fathers. He can there lodge all the missionaries during the time of retreats or synods. It contains magnificent grounds and

a garden which, under the able direction of Brother Philip, is the Botanical Gardens of Samoa, comprising, as they do, every kind of tropical trees, shrubs and flowers. The Government gives a small subsidy for the upkeep of these gardens, and pays three Chinamen to work, under the direction of the Marist Brothers, who have a fine college close by. On another part of the property there is a boarding school for girls, under the charge of the Sisters of Mary. Bishop Broyer has had a very hard struggle with the German authorities in the interests of his Catholic children. More than once he was obliged to go and plead his cause on German soil, before Cardinal Fischer, and in Rome before Cardinal Merry del Val, the Propaganda, and even before the Sovereign Pontiff in person.

Bishop Broyer gave me a most thrilling account of the great Mataafa's dealings with the European Powers, and especially with a former German Governor. The latter, after pretending to have taken counsel with the head chief, Mataafa, in the interests of the Samoans, drew up a number of laws, which he would fain pass as approved by the great Roko (Mataafa), and sent him 250 copies, with instructions to sign them and have them sent to his subordinate chiefs. Seeing the last one made divorce legal, and empowered these secondary chiefs to pronounce a decree of separation on the flimsiest pretext, Mataafa boldly declared it a forgery on the part of the Governor. Mataafa protested that this law of divorce would be subversive of all morality, and bring about the social and racial ruin of his people. For his part, his conscience, he affirmed, would never allow him to sanction so iniquitous a measure. Smarting under the sting of being proclaimed guilty of forgery, the Governor withdrew the wretched law.

Before leaving Samoa, the bishop took us to see the famous Mataafa. He was dying, reclining on a mat, with a fine, shroud-like covering of tappa over his body. I felt myself in the presence of a true hero. It was a real treat to look upon his lofty, noble brow. With a beautiful face, and most expressive features, his whole form was truly manly. Welcoming us, he expressed his deep regret that he could not rise and receive us as became our high office. Greeting me as coming from the far-away Dominion of New Zealand, he said that he was glad that I came at a time when I could see his native Samoa in the enjoyment of peace and tranquillity, and subject to authority. I inquired whether he suffered much pain. He replied that his legs were weak. His great enemies, he added, with a twinkle in his deep-set eyes, are the demons and their false religions. I answered that we, too, have the same foes in New Zealand, but that our consolation is to know that God is more powerful than all the foes of earth and hell united. I told him that this visit would ever be a memorable one for me. I had long known him, from afar, as a great warrior and a model Christian. I had always held him in the utmost admiration, and spoken of him with veneration. Now that I had seen him and conversed with him, that admiration and veneration would be increased a thousandfold.

His son made a nice speech, welcoming and thanking us for our visit; his daughter and about twelve other chieftains and chieftainesses were also present. A kava was served with no little ceremony. I received the first cup, Bishop Broyer the second, Dr. Kennedy and one of the missionaries the next, each name being called out

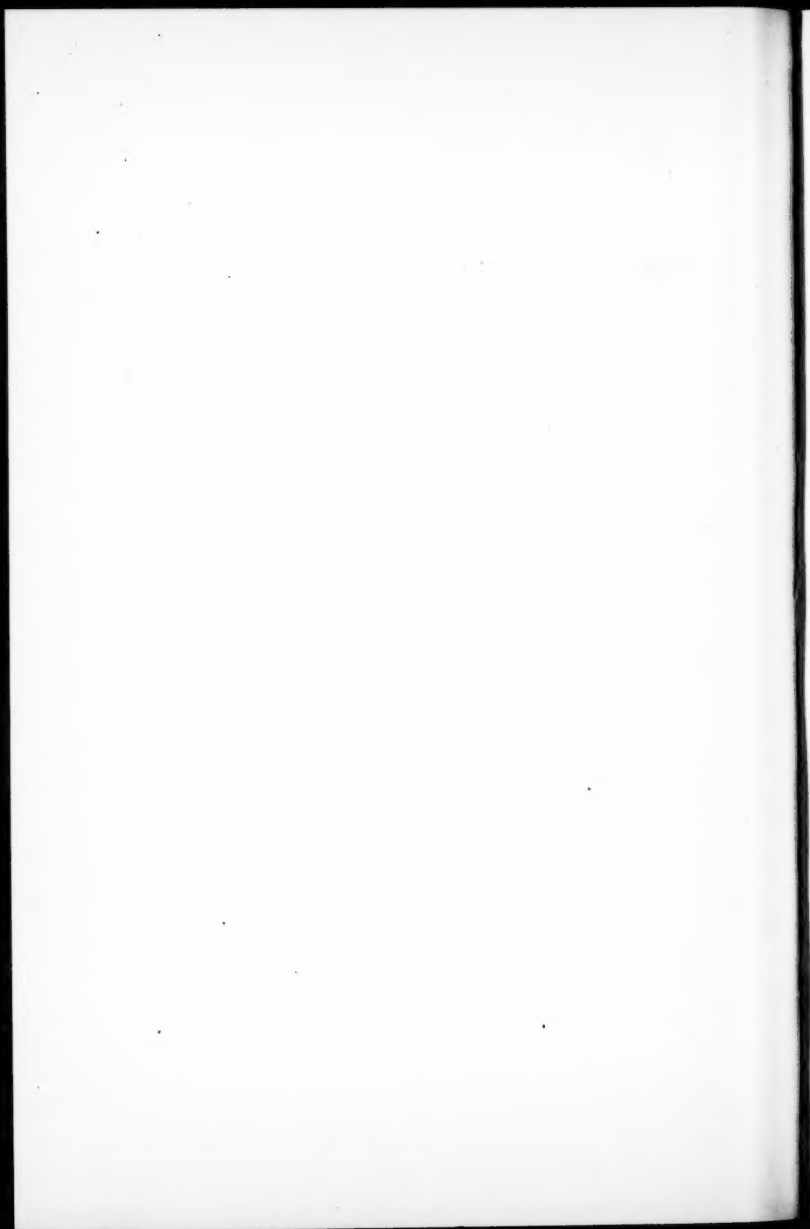
beforehand by the master of ceremonies. The same cup, with a smaller portion, was then presented to the reclining chief. To me it was a touching sight to see with what reverential respect, graceful dignity, and simplicity this cup was presented by one of his attendants on bended knees. That cup was then religiously put aside; no one else dare drink therefrom. Another cup or bowl was handed round to the household. In the meantime, gifts were solemnly presented to me. These consisted of roots of kava, a portion of a pig, a whole fish, a pigeon, and some pieces of finely designed tappa or native cloth. Suddenly a native, quaintly attired, *a la* Samoan, got up from the ground and said, amid grotesque gesticulations, something ludicrous, that made all laugh, whilst it drew a smile from the lips of the venerable Mataafa. The bishop, who is thoroughly versed in Samoan customs, told me that the native was the king's jester or fool. He could say what he liked, and take liberties which, in older times would call down death or extreme penalties on others, whilst the jester, as his namesake in England or France during the Middle Ages, had the privilege of saying or doing with impunity. How true it is to say that history ever repeats itself!

I was deeply impressed by my interview with the illustrious Mataafa, whom I have always regarded as one of the bravest warriors and noblest Christians whose heroic lives and deeds have adorned the pages of history, ancient or modern.

I may add that the Samoans, both men and women, especially the chiefs, are a splendid looking race, with noble, upright bearing, magnificent limbs and muscles, and very pleasant features. The women, many of whom are really

handsome and refined, bear themselves with a dignified ease that would grace the most polished Courts of Europe. Unlike the Fijian, which is without any word to express "Thank you," or "Good morning," or "Good night," the Samoan language abounds in such kindly expressions. The Fijian, when leaving you at night to retire to rest, says "*Sa mōce*" (Go to bed). The Samoan on a like occasion says "*Talofa*" (My love to you).

In his fascinating work, "With Stevenson in Samoa," the distinguished author, H. J. Moors, who lived on intimate terms with Stevenson, says of him: "He was always on excellent terms with the Marist priests resident in Samoa. He had the highest regard for them, and they for him. Strangely enough, all his best boys in Vailima belonged to the Catholic Church. Discussing this Church with him on one occasion, Stevenson said that he approved of its elaborate ceremonial. Besides being very impressive in itself, he considered it was altogether right and proper. To his mind, the impressive ceremonial of the Church of Rome was responsible for a feeling of solemnity that was absent in other Churches, and its pervading and altogether wholesome influence was felt by many whom the more sombre Churches failed to attract."



Marist Missions in the Pacific*

III.

By the RIGHT REV. JOHN J. GRIMES, S.M., Bishop of
Christchurch.

THE FIJIAN GROUP.

The Fijian Archipelago includes islands of varying size, which are the finest and most valuable group in the South Sea Isles. Lying in the Pacific, between lat. 15° and 22° S., and long. 176° E. and 178° W., Fiji, roughly speaking, is over 1100 miles N. of Auckland and over 1700 miles N. E. of Sydney. The group covers 7,435 square miles, being the same size as Wales. There are 230 islands, of which 80 are inhabited.

Tasman first discovered a portion of the group in 1643, Captain Cook the southernmost group in 1773. In 1827, D'Urville, in the *Astrolabe*, surveyed them, but the first thorough survey was that of the United States exploring expedition in 1840.

After years of inter-tribal wars, the group was unconditionally surrendered to England on September 30, 1874.

The principal islands are Viti Levu (Great Fiji), being 90 x 50 miles in extent; Vanua Levu (Great Land), 100 x 25, and Taveuni, often called the garden of the Pacific.

*Reprint of Australian Catholic Truth Society's pamphlet.

Matuku and Kandavu are picturesque islands to the south. The mountains range from 3,000 to 5,000 feet. It is a land of marvellous rivers and excellent soil. The climate, though tropical, is not unhealthy. It is free from venomous reptiles or hurtful insects, unless the mosquito be ranked as a hurtful one. The flora is extremely interesting; palms and wonderful creepers luxuriate everywhere. Kind nature furnishes the natives with an unstinted supply of food, from the soil rich in roots to the wide-spreading branches of luscious fruit-bearing trees.

MANNERS AND CUSTOMS OF THE FIJIANS.

The Fijians believe that they always inhabited these islands. All are said to be born of one pair of parents. The Fijian was born first, but acted wickedly, and was born black; he therefore received little clothing. The Tongan came next. He acted less wickedly, was whiter, and had more clothing. The "Papalangi" (white men) came last. They acted wisely, were white, and got plenty of clothes.

The Fijians have a mingling of African and Asiatic blood in their veins. Above the ordinary height, they possess extraordinary muscular development and are physically superior to the average European. Gifted with a remarkable genius for improvisation, and a keen sense of humor, they are adepts in the art of concealing their real feelings, and excessively vain and proud. They have little regard for truth, and very little appreciation of the beauties of Nature. Born musicians, they are most polite to their superiors. Their language is almost Oriental in its wealth of flattery. Proverbially hospitable, they will

share their last yam or taro with another, but they invariably expect that other to share his with them. From their childhood their lives are steeped in ceremony, whereof they are exceedingly fond. They are skilful in the art of building their own rude but fanciful huts. A Fijian looks upon it as a sign of weakness to show any marks of affection to his wife. Nor would she dare eat with her lord and master.

Of old, the Fijians were deservedly looked upon as a cruel, crafty, bloodthirsty race of cannibals. The first news I heard when I visited Fiji the first time, eighteen years ago, was that two tribes had fought, and that the conquered tribe was slain and devoured by their conquerors. This was as late as 1895.

It has been truly said that, under Cakombau, the last of their kings, the rivers of Fiji literally flowed with streams of human blood, and cannibal ovens were always in readiness. There are hundreds in Fiji to-day who have lived on human flesh and greedily drunk human blood. A writer declares that the cruelty of the Fijians of old was revolting beyond all conception. It was a fiendish cruelty glorified into a virtue. Torture was made a very science, and murder a fine art. Human "rollers" were used to launch the chieftains' canoes. They found a satanic pleasure in butchering helpless children. A mother would strangle her babe because she had quarreled with her husband, or could not be bothered with it on a journey. Did a husband want a change of food, nothing was easier for him than to make a dish of one of his many wives. When a chief died his widows would be strangled over his grave, or buried with his remains. One of the foulest blots upon the Fijian character in the

past was their brutal treatment of their sick. They often buried them alive if found unfit to be eaten when killed. I believe they had no word to convey the idea of gratitude, though the missionaries assure me that, once converted, they have the feeling in a pronounced and practical way, too. Those who have studied cannibalism among the Fijians maintain that it neither sprang from false religion nor from a desire of revenge, but that it owed its existence to their depraved animal appetites. They openly boasted that the flesh of women and children was far more tender than that of men, whilst that of swine was sweeter and tenderer, too, than that of human creatures.

Such were the brutal beings whom the Marist missionaries, cultured men of study and refinement, left their home and country to civilize and Christianize. Imagination can barely conceive, any more than the pen can describe, the daily privations, imminent dangers and awful persecutions to which the early missionaries were exposed. When not threatened with death, they had to face their filthy abuse, thieving habits, constant treachery, double-dealing, loathsome diseases and continual dirt. But they had souls to be saved, and the Marists were mindful of the example of their Divine Head, who bade them go to the uttermost parts of the earth.

Speaking of the first Marist missionaries in Fiji, a non-Catholic writer says: "They suffer extreme poverty and utter destitution of everything approaching ordinary comfort." Quoting the diary of one of the Fathers, he says: "They had no medicine, and no means to procure any. With the barest resources at their disposal, they could afford nothing European, and being left alone for

several years, with nothing to barter, they had to dispense with necessary garments. Their treatment at the hands of the first natives supposed to be converted was even worse than the annoyances and indignities heaped upon them by angry heathens. One day a chief forbade his subjects to give them food, although they were suffering the pangs of hunger. Another day a tempting present of meat is brought to them, which turns out to be human flesh, and with the discovery the prospects of a substantial meal vanish. Whilst they are away on mission work, their garden, planted and tended by their own hands, is robbed and destroyed, their house broken into and such few working articles as they possess are taken away."

A great change for the better has been wrought since then. Practically, Fiji to-day belongs to the Wesleyan Methodists or to our holy religion. The Anglicans have agreed not to interfere with the various sects of Protestantism.

The census of 1911 gives the total population of Fiji, not including Rotuma, as 137,248, Rotuma having a total population of 2,293. The Methodists claim to have 80,000 adherents.

The Catholic mission was founded in 1874, when Fathers from Lyons came and established themselves in Lakemba. God visibly blessed their efforts. Up to the year 1862 the Fijian mission was included in the Vicariate of Bishop Bataillon, whose headquarters were at Apia, in Samoa, fully 300 miles distant. In that year the mission was erected into a Prefecture-Apostolic. Father Breheret, who recently died at Levuka, was the first Prefect. He governed the Church from that spot, and his missionaries

extended their sphere of action to other islands and provinces of the group.

The capital was removed from Levuka to Suva in 1881 and in 1885 Father Chaix administered the first baptism at Suva, and the following year performed the first marriage. He was the first priest in charge of the growing Catholic community at Suva. In 1887, his health failing, he was sent to New Zealand, where he shortly afterwards died. He was succeeded by Father Le Petit, under whose ministrations our holy faith made great progress. Besides attending to the Europeans in Suva, Father Le Petit worked most zealously among the different South Sea Island races gathered in the capital. In August, 1887, he baptized the first New Hebridians who became converts to the Church. During August of the following year the Right Rev. Dr. Vidal, who had for many years been a most successful missionary in Samoa and the Solomon Islands, was consecrated Titular Bishop of Abydos, and made Vicar-Apostolic of the Fijian Archipelago. His Lordship was consecrated in France on December 27, 1887, and when at home he resides either at Suva, Levuka or Cawaci, where he has, with great and wise forethought, secured splendid church and school property.

When we made our first visit to Fiji, Father Nicholas was the energetic Administrator in charge of Suva. On his appointment as Provincial of the Society for Australia and the South Sea Islands, he was succeeded by Father Dupont. Father Fox, a young and ardent missionary, who was born in London, devotes himself exclusively to the natives, Fijians or Samonese, who are in large numbers in Suva.

Since the advent of their devoted Bishop, Catholicity has made immense progress. The scattered *pusillus grex* has increased to 12,000 Catholics. There are 18 central stations and 273 villages, where 32 priests offer the Adorable Sacrifice of the Mass, preach, catechise and administer the Sacraments to about 12,000 converts. There are nine European and 14 native Brothers, who train the native boys and catechists; 37 European and 18 native nuns for the native girls; 35 catechists, who are kept and trained for three or four years in some of the missions, under the direction of the Bishop, Priests and Brothers. At Cawaci, a few miles out of Levuka, there is a splendid college for the training of catechists and chiefs, with 42 catechists, 80 boys and 12 girls. At Suva there is a high school for boys, and a boarding school, under the charge of five Marist Brothers; a high school for girls, directed by eight Sisters of St. Joseph of Cluny. The convent of these excellent Sisters is a large and commodious building, where the children of the best families are educated. The Bishop's residence in Suva is situated on a hill about 100 feet above the level of the sea, and in the midst of charming grounds, teeming with a rich and luxuriant growth of cocoanut and other palm and fern trees, the dazzling hibiscus, and trailing creepers, several of the seven and twenty species of crotons, mangrove, and bananas, with their soft, velvety foliage.

Two lofty Norfolk pines, fully sixty feet high, are placed on the summit of the hill, in front of the residence known as Bishopscourt. These trees serve as a landmark to ships entering the majestic harbor of Suva. From the well-kept lawn may be seen, away in the distance, across the coral-bedded expanse of waters, the inner and outer

coral reefs; further away still, the historic island of Degg, the home of the fire-walkers, whose wondrous powers of walking over stones heated to a high state of temperature is still a mystery in Fiji. Away to the right, and still across the waters of the bay, one sees the rugged hills, the home and haunts of various mountain tribes, the true aborigines of Fiji. In the valley between these hills flows many a mountain stream, the most important of which is the Navua, second in importance in all the Fijis to the lordly Rewa, navigable for fifty miles. On the banks of this river are thousands of acres of rich alluvial flats and the chief sugar-producing centres of Fiji. On the banks of the same river is a flourishing mission, with a splendid church in coral, and convent and schools for the natives, and two devoted missionaries, well known for their kindness to tourists who "do" this interesting river.

The Bishop has informed me that the nuns are appointed in charge of a leper station not far from Suva.

Levuka is a very flourishing station of our missions. It has, besides a fine church, a splendid convent, the handsomest and largest building in Levuka, under the direction of the Marist Sisters.

Among the comparatively recent conversions brought about by the zeal of Bishop Vidal and his devoted missionaries, I must mention that of a whole tribe, consisting of about 1,100 natives. I had the advantage of visiting them, with Bishop Vidal and my companion, on the very day of our departure from Fiji. The village is situated about fifteen miles from Suva, on the opposite side of the bay. The name of the chief Roko is Matanitobua, whose father, Kuruduadua, was formerly King of Nakosi, whence he wielded immense influence over

20,000 Fijians dwelling in the mountainous districts through which the upper Navua flows. Kuruduadua has been pronounced by Dr. Seemann, in his official report, as an intelligent, straightforward man, prepared to fill any obligations he has undertaken. He abhorred all half measures and shams, held hypocrisy in abomination, and did not profess to be better, or anything else, than he really was. Those who know his son Matanitobua declare that he possesses the energetic and straightforward character of his father. Strangely enough, Matanitobua was created a warrior, or invested with the *malo*, by W. T. Pritchard, H. B. M. Consul in Fiji, in August, 1860.

This is how it happened. The Consul and Dr. Seemann went to Navua, some three miles up the river, where Kuruduadua resided. The natives were just about to leave and storm a rebellious town, Savana, intending to club the inhabitants, some 500 in number. Then their bodies were to be piled into a pyramid, and, on the top of all, a living slave would lie on his back. The young chief Matanitobua would then mount to the apex of the horrid scaffold, and, standing upright, on the chest of the slave, and holding in his uplifted hands an immense club or gun, the pagan priests would invoke their gods, and a native exclamation of triumph or joy and a shout from the assembly would conclude the prayer. Two uncles of the boy were then to ascend the human pile and invest him with the *malo*, or girdle of snow-white tapa, 200 yards long and about eight or ten inches in width. Consul Pritchard proposed to the King to invest his son with a European *malo*; Kuruduadua consented, after a long deliberation with his people. At the appointed hour the lad (then fourteen or fifteen) stood upright in the midst

of the assembly, guiltless of clothing and holding a club over his head. The Consul and Dr. Seemann approached and in due form wrapped the young chief in thirty yards of Manchester print, the priest and people chanting songs and invoking their gods. Delivering a short discourse, the Consul urged the lad to nobler efforts for his tribe than his ancestors had known, pointing out the paths to fame that civilization would open to him. Thus the lives of 500 men were saved.

When Fiji was about to be ceded to England the old chiefs assembled at Levuka. They said they could not make this cession without the consent of Matanitobua. A special messenger, the Roko ni Dreketi, went himself to bring the young chief to Levuka to sign this cession, which he accordingly did. A few years afterwards, when the Government asked for volunteers to crush the rebellion in the mountains, Matanitobua was the first to respond, and he proved so brave, energetic and true to his duty that the sword of honor was presented to him by her Majesty Queen Victoria. He was always in the path leading to fame and civilization. When his tribe was unduly taxed he, like a true chief, grieved to witness the hardships of his people, and protested against the imposition of these heavy burdens by the Government. The Government's answer was his deposition, while his counsellors were exiled and strangers appointed to govern in his stead. But Matanitobua was neither cowed nor shaken in his resolve to free his people from the unjust burden imposed upon them. Thousands of signatures were attached to a petition, which was sent direct to the imperial authorities, with Mr. Humphrey Berkley, a distinguished barrister, who was engaged to present it. The

costs were raised mainly by the influence and exertions of Matanitobua. The result was a change in native affairs and a more just and kindly dealing with the natives.

Speaking of these troublesome times, a writer says: "It can truly be said that Matanitobua is one of the noblest of Fijian chiefs, and is worthy of his father, who was spoken so highly of, even in the days of savagery and lust, by so great an authority as Professor Seemann." He adds: "He is known among thousands of Fijians of to-day as the patriot chief, who stood resolutely by his people when they were ground down by an oppressive tax. To-day he has the satisfaction of seeing ample recognition made of the justice of his manly protest."

In his beautiful Pastoral on the conversion of the Province of Namosi, the ancient capital of the regions governed by Matanitobua, his Lordship of Fiji tells how the great chief received him and his missionaries in the midst of his subaltern chiefs and the whole population. He reminded them how hitherto they had always prevented the Catholic missionaries from entering his province, and said: "I acted thus through ignorance, believing that the Catholic religion was a bad one, for I had been told much evil thereof. On the other hand, I thought that Wesleyanism was good, and I wanted you all to follow it. But since then I have travelled. I have seen Suva and its fine cathedral. I have seen Levuka and its magnificent tower. We have all heard of the magnificent Catholic schools at Cawaci, and of Rewa, and of the other monuments erected by the Catholic religion in Fiji. We have all witnessed the goodness and devotedness of the Catholic priests, and nuns who teach the schools and take care of the sick, and we have come to the conclusion

that Catholicism is a religion of charity and love for souls.

"The Wesleyans, on the contrary, have done nothing for the well-being of the Fijians; nothing, not a church, not a serious school. So that, should this sect disappear from Fiji, after three-quarters of a century, hardly a trace would be left of them. And yet the Wesleyan ministers have collected a good deal amongst us. Had they not, moreover, the support of all the chiefs and the strength of the people? With that they could have done wonders. Whereas the Bishop and the Catholic priests have always had a limited number of followers; instead of having the chiefs to help them, they have had them for persecutors. Yes, I myself have been their persecutor. Despite this weakness of natural means, what they have done is a very marvel. They must then have had with them a power from on high, because they had at heart the love of souls! Is not this a mark of the true religion? I have seen that, and you yourselves have seen it, and we have come to the conclusion that we must embrace this religion of truth and love. And so we are all converts. This is why the Bishop sent by the Pope, and by Jesus Christ, has come to see us on the height of these mountains, where the Wesleyan ministers never came. We are then Catholics, and I hope we shall all be such, for a father likes to be followed by his children. If, however, anyone does not wish to give up his errors, let him say so, for I would force no one. The true religion must be embraced freely."

The chief was silent, but the voice of the crowd was heard proclaiming that all would be Catholics, like their chief and father. When the tumult ceased the Bishop took the cross, which had been borne in procession, and

gave it to the chief, who said that he would plant it on the rocks of Namosi, where it would remain till the end of the world, as the true faith now planted in their hearts would remain therein forever.

Speaking to me of the discourse pronounced by the Roko Matanitobua, the Bishop said that he had never heard a finer one from the lips of a chieftain, nor one spoken more forcibly and with greater authority. The chief afterwards accompanied the zealous Bishop and his missionaries to all the villages, where he again spoke in favor of our holy Faith, therein, and in several villages of Soloria, where converts to the number of over 400 were received into the bosom of the Church. More missionaries are required, but, alas! it is as true to-day to say as our Divine Lord did of old: "The harvest is indeed great, but the laborers are few." (Matt. ix, 37.)

On the day of our departure from Fiji we went with his Lordship, Bishop Vidal, and one of his missionaries to visit Matanitobua in his "vale," or home. Built at some distance from the homes of the subordinate chieftains, it is well adorned with tapa, spread like so much tapestry around the walls.

The old chief was seated by himself on a mat at a distance from his followers, or retainers, a kava was served us, and he showed us the sword which he had received from the late queen. It was carefully wrapped up in a blanket and guarded religiously by himself. He then brought a smaller blanket, which he slowly unfolded, and withdrew therefrom a cannibal fork, which he solemnly presented to us. In doing so I thought there was a twinkle in his eye, as much as to say: "Time was when,

instead of giving it to you thus, I would have had a nice piece of human flesh on the end of it."

I have said, on the testimony of a well-known writer, that Matanitobua, the converted cannibal, possesses the straightforwardness of his father. A strange incident in his conversion will illustrate this.

Although eager for his people to embrace the true faith and continually accompanying the Bishop and his missionaries in their ministrations among his several tribes, he himself remained a long time without accepting the regenerating waters of baptism. Bishop Vidal often expressed his surprise at this to the Father in charge of the district. This Father, however, could never find out the reason of the delay. At length Matanitobua was about to give one of his sons in marriage to the daughter of one of his greatest chieftains, and the Bishop resolved to go and perform the marriage himself. More than 1,000 people came from the mountains for the festive day. Matanitobua came to the Bishop and said: "You take my *vale*, no one will dare intrude." "What will you do?" inquired the Bishop. "Oh! I'll take the hut in the rear" (a sort of kitchen in the back of his residence).

While they were together the Bishop questioned the Roko on his long delay in fulfilling his promise to receive baptism. "I cannot," said the chief. "Why not?" asked the Bishop. "There is no obstacle—you have only one wife?" "Yes, only one here," replied the chief, "but I have another in the other village, where I am also chief." "You must choose one of the two, be married to her, and dismiss the other; or, better still, get her married to some one else." "Well," said the chief, "I know I must have only one, and I would choose the one who is here with

me, but it would grieve me to know that the other (No. 2) could not get a husband, for there is no chief of her rank." "What about your cousin?" asked the Bishop, naming a great chief. "Oh! it would be all right if he would marry her." The Bishop said he would sound the cousin on the matter. "Do," said Matanitobua, "but don't say I told you to." When the kava was served the Bishop took the other chief aside and asked him. He replied that he would gladly marry No. 2 if Matanitobua were willing. The next day, instead of one, there were three marriages, to the delight of the whole gathering.

Among the many interesting anecdotes related to me by his Lordship of Fiji was one showing the shrewdness of the natives. One day a great but poorly clad chief said: "Episcopo, I am cold; give me your blanket, and we shall both be the gainers." "How," said the Bishop, "shall I be the gainer?" "Why, in this way. You give me your old blanket, and I have it, and you can get another, a new one, from someone else; and so you gain a new one, and I have your old one. You see how?"

In 1850 the Fijian population amounted to 200,000; to-day there are only 86,000. There is an annual loss of 1,500. In 1875 a quarter of the natives fell victims to measles.

The great menace to Fijian progress and independence is the Indian coolie. At present there are 40,000 of them in the Fijian group, and they increase at the rate of 4,000 a year by births and 4,000 by immigration. They do all the heavy work and are quite satisfied with a shilling or two shillings a day. If proper steps are not taken in time Fiji will become practically an Indian colony. They herd in filthy, wretched huts, consisting of a long row of tarred

box-like buildings, divided into cubicles of about ten feet long by seven feet broad. As dwellings, they are a disgrace to civilization and a stain upon commerce.

The Fijians are a law-abiding people, and I have been told that no courts of law would be required were it not for the Indians. One coolie admitted, while I was in Fiji, that he had killed six or seven women. Their cupidity is easily awakened, and the Indian women carry all their worldly wealth on their bodies. I saw a woman wearing a necklace made of pearls. They cling to their pagan rites and customs; hence no progress is made amongst them by the Marist Fathers.

During my recent visit to the Marist Missions of the Pacific there were five Bishops, two Prefects-Apostolic, having episcopal, or quasi-episcopal, jurisdiction over the immense area of the South Sea Islands; 175 devoted priests, all, with the exception of four or five natives and one solitary Englishman, sons of France, a land which has given so many martyrs and missionaries to the Church.

Ninety Brothers, European and native, 287 Sisters and 475 catechists help the Marist missionaries in their zealous labors in the islands of the Pacific. God bless and reward them all.

✠ JOHN J. GRIMES, S.M., D.D.

The Religious Teacher

*Paper Read by the Rev. M. J. O'Connor, S.J., at the
Annual Convention of the Catholic Educational
Association, Pittsburg, Pa., June 26, 1912.*

Some years ago, in 1906 to be exact, Cardinal Archbishop Bourne of Westminster in his Lenten Pastoral set forth officially the claims of the Catholics of England in the matter of educational facilities for their children. His Eminence in this document blazed no new pathways; indeed, there was no occasion to do so, since, as he affirmed, "our position is well known, so well known in fact, that to some it may seem useless to insist again upon it." But, in the heat of controversial discussion of the educational bill just then before parliament, there was danger lest, under the pressure of forces which no individual could control, the country should drift into a deadlock of conflicting principles. To avoid such a deadlock a less sturdy leader might have sought salvation in temporizing compromise. The Catholic minority in the British Isles have not usually enjoyed that due consideration of their conscientious wishes on the part of the powerful majority which might lend them sustaining hope in the contest then raging.

Yet there is no suggestion of compromise in the ringing words of the Cardinal Archbishop: "We are prepared to further in every way a lasting settlement of the education difficulty, in so far as we can do so consistently

with those sacred principles which we can never surrender, because they belong to God, and are not ours to give. . . . What, then, is our claim? A Catholic education and not a Protestant education, whether the latter be expressed in its simplest or most highly developed terms. A Catholic education implies three things: Catholic schools, Catholic teachers, effective Catholic oversight of all that pertains to religious teaching and influence.

"First, *Catholic schools*, that is, schools in which, as in a Catholic home, all the surroundings shall be such as to keep alive the religious influence, which is an essential part of Catholic life and practise; where, in a word, there can be no doubt at first sight, even to the casual visitor, that the school is intended for and frequented by Catholic children. Secondly, *Catholic teachers*. To a very large extent teachers, in dealing with children of the class needing elementary schools, have to take the place of parents. Circumstances are such at the present day that many parents are unable from want of time or lack of capacity, and too often from neglect and indifference, to provide adequately for the education of their children. And Catholic parents, however neglectful and indifferent they may be, when they place their children at a Catholic school, do so in the hope and with the conviction, that their children will receive therein the Catholic education which they are themselves unable to impart; in other words, that the teachers will truly stand to these children *in loco parentis Catholicici*. No one but a Catholic can hold such a place. Thirdly, *effective Catholic oversight of all that pertains to religious teaching and influence*. Only those who are representatives

of the Catholic Church can give to Catholic parents the assurance which they need and rightly ask, that the teachers to whom they entrust their children are Catholics not merely in name, but in deed, and that their teaching and influence are in accordance with the principles of the Catholic Church. This in a few words is our most just claim."

Why do I thus lengthily cite his Eminence's statement to-day? In one word because it serves as a singularly apposite basis or text for all that may be said regarding the topic I have been asked to develop before you on this occasion. Few of us, I believe, will question the assertion that educational development among us Catholics has not proceeded generally from any fixed educational principle or according to any systematic plan. Rather it has grown out of the peculiar situation facing the sturdy immigrants flocking to our shores to enjoy here a blessedness of peace unknown to them in lands beyond the seas. Arriving in this country they recognized that they were free to follow their inclinations respecting the kind of education their children should receive, and soundly Catholic as they were, they preferred this education to be given them under Catholic auspices,—aye, even though the preference involved a heavy burden of sacrifice. Our Church authorities naturally fostered this disposition of the faithful and to meet the demands it imposed upon themselves they were urgent first and above all to provide the material equipment which a Catholic training of the little ones made imperative. The school first, was the eager cry in the building of parishes made necessary by the wonderful spread of the Church in our favored land. We all recall the slogan of the

great Archbishop Hughes who used to say: "If we build not schools for the rising generation we shall not need churches in which the men and women to come may worship."

The exigencies of the work in earlier days allowed prelates and pastors little leisure to plan and to systematize the actual instruction imparted in the schools which began to dot,—the land that frequently was an adaptation to circumstances; the best that could be done was the satisfying rule in most cases, and our parochial school system, if the phrase were used at all, was barely a thing of shreds and patches. With the passing, however, of the years of struggle for material existence there came an awakening to the intellectual phase of the school problem and a zealous purpose on the part of our leaders to organize and systematize our educational work and to bring unity and order out of the confusion that reigned in the ideals, aims, methods and studies of Catholic schools.

And there was grave reason for the awakening. Consciously or unconsciously we have been influenced, and to a very intense degree some of us, by the standards and methods prevailing in secular schools. It is hardly the place here to discuss the growth of this influence; perhaps, in many cases, it was entirely due to the lack of system and order in our own schools, but the fact is not to be questioned. Many Catholic teachers have slipped into the habit of adapting themselves almost as a matter of course to conditions prevailing in these schools, have come to think their methods best, their system in its round of petty details to be worthy of closest imitation. Let me assure you quite frankly; were this

state of mind to take final possession of Catholic school men and women we might bid a speedy good-bye to sacred traditions, without, I venture to say, the saving return of order and system we are eager to secure.

To save ourselves from ourselves it is of first importance that we Catholics open our eyes to the pressing need of a thoroughgoing study of the educational problem from an essentially Catholic viewpoint, in order that, in the development of our system from the lowest grade of the elementary school to the highest course of university research work, there be no haphazard building but an ever consistent progress based on sane principles of sound Catholic thought. It is not necessary, nay it is scarcely possible to build an educational system so rigidly fixed in the details of its various parts, as to permit no flexibility in its adaptation to local and accidental conditions affecting Catholic schools. There are, however, certain fundamental principles; certain broad outlines of educational methods based on sound philosophy as well as on the traditions and experience of centuries of Catholic life, which we must loyally stand for, and it is these broad outlines we find boldly emphasized by his Eminence of Westminster. The scope of this paper does not make it needful to deal with all that his golden words imply, but, to my mind, the head and front of his demands converge about what he has to say regarding Catholic teachers:—our present topic of discussion.

It were a waste of time to insist, before such an assembly as this, that the good repute of our Catholic schools rests upon this assurance: In all that makes for a liberal education Catholic institutions are doing at least as good

work as corresponding secular institutions, while they excel beyond comparison in what serves to strengthen the will and to make the pupils loyal to conscience; loyal to the responsibility of keeping faith alive and the practise of religion in an atmosphere which too often is one of cold faith and slack observance. Neither is it needed to recall that in secular schools of the day indifferentism has become almost the rule among teachers, atheism is quite common, agnosticism is very fashionable and a deeply religious spirit extremely exceptional. It will not be out of place, however, to remind you how vital it is, precisely because of the fear lest the good repute of Catholic education be besmirched with the defects prevalent in secular schools, that the distinguishing characteristic of any perfected system of educational work to be evolved for our guidance and direction must be an effective Catholic instinct in all that pertains to educational training. Our teachers must be Catholic, not merely in name, but in deed, their teaching and influence, their ideals, their aims, methods and studies must be in absolute accord with the principles of the Catholic Church. With us the essential in education is right character building, and no matter how ripe the scholarship attained, no matter how wide his range of activity in the field of study, one has not compassed this if in his progress through the years, thoroughness of instruction in religious truth, correct moral formation and an unceasing insistence upon a high sense of duty have failed to rule his training. These neglected, say we, man's preparation for his divinely appointed mission must be a failure.

How little the aping of non-Catholic methods and ways

will avail us in the achievement of this ideal ought to be patent to everyone. It may be conceded that the world about us to-day is much exercised over what it is pleased to consider its very full and broad conception of education. Never was so much money expended in a multiplicity of schemes to further it, never was so much thought bestowed to perfect it, and in view of all that is expected, never, so say wise critics, never were such unsatisfactory results obtained. And affirming this one need run no risk of being termed disloyal to American ideas. One is not un-American when he but uses the privilege conceded to every citizen to refer to defects existent in civic methods. However in our present instance the judgment is expressed in the very home of the closest friends and supporters of the non-Catholic school system. It would surely be difficult to utter more pointed and emphatic disapproval of public school instruction than that pronounced by prominent leaders of that system in last year's convention of the National Association in San Francisco. The claim was made by one representative in the gathering that: "Civic sloth and depravity are general throughout the country because the schools fail to train for citizenship"; another affirmed that the "pressing problem in education is to arouse in the life of each person dealing with children the conviction that the moral and religious development of the child is an immediate necessity"; a third brought the startling charge against modern educational practise that "the blame for backwardness among school children and mental deficiency was due to the crowded and elaborate school curricula current in our schools of late years"; still another, a well-known settlement worker, called upon the

teachers of the National Association to turn from the "bread and butter" attitude with which too many of them viewed their profession and urged upon them the imperative need to turn to higher ideals, to combat the influence of an age strangely turning to materialism.

Conscientious loyalty to the principle that from the first has been as the very breath of life to our teaching will save the Catholic teacher from these and similar criticisms. It can hardly be expected that men will lead good moral lives of uprightness, honesty, purity, faith and charity unless they have been taught what righteousness means and the supreme reasons inducing us to tread its pathway. This implies a duty to afford children a Christian education, one that will combine with the best secular instruction a thorough training in the doctrines and precepts of religion and morality. The Catholic teacher must realize that the influence of religion should permeate the child's soul as the air we breathe permeates our bodies. Religion thus ingrained in the very being and life of children will enable them to hold themselves firmly in the path of duty however fierce the storms of temptation they may encounter in after years.

We who are here to-day need not be reminded that the Catholic system, effectively to achieve this purpose, deals not with virtue in the abstract, but sets before the pupil shining examples in the lives of the teachers themselves who must be without reproach. We who have been trained within the walls of institutions where the Catholic spirit dominated, can vouch for the strong formative influence exercised in our own callow years, by the charm of the examples of those who taught us that there are such things in the world as duty, and right, and obedi-

ence, and reverence for law, and the obligation to serve God, and to deal justly with all; and our own experience will be our best inspiration and incentive to prove in our own work the ennobling stimulus of religious teaching in the formation of character. Paraphrasing a beautiful thought of Cardinal Newman that experience will enable us to understand how the religious teacher soars over the dark creation of the human mind and heart; to recall how at the word of such a teacher mirroring the charm of saintly precept in the exquisite beauty of saintly lives, darkness is dissipated, harmonies of good rise out of mental and moral chaos, the dawn of reasonable life begins; noble ideas, the stars of the soul, mount up to the firmament of thought and man is created because his soul lives.

There may be some, even here, who will resent this strong insistence upon the religious note in educational training and deem it an uncalled for subordination of every other detail of formation to the moral element in education. And yet how can any one who believes in the existence of God, and of a life eternal find fault with the principle however rigid it appears? Unfortunately our age has seen a development of a disposition which appears content with superficial sippings of truth, and foibles and follies and vanities too frequently reign where reason alone should rule. Even among ourselves there are not wanting "up-to-date" critics whose pronouncements indicate but passing reverence for these fundamental truths on which if our traditions—and traditions are sacred things among Catholics—are to be conserved true educational progress and development must be based.

Notwithstanding the fact that the spirit of our age is

one which offers little to charm and to attract one to build his life work on its model; notwithstanding that its threefold combination of a shirking of labor, a squandering of time in frivolous occupation and an unconquerable dread of even temporary seclusion from the world's tumults and confusion suggests little to help us safeguard and further those common interests most highly prized by the true educator, there is a disposition among us to accept the dictum clothing that beautiful vague proposition, "we must cut away from the unprogressive ruling of primitive days, we must adapt ourselves to the times in which we live." And as a consequence whether it be a foolish desire to measure up to non-Catholic institutions, whose standards are not and cannot be our standards; or whether it be owing to improper influence or a culpable negligence on the part of those whose charge it is to guide and direct the teachers in our school-rooms, we not un rarely find in study programs and in schedules of study courses approved and used by Catholic teachers in Catholic schools a surprising divergence in practical execution from the ideals, aims, methods and studies which loyal and cordial allegiance to this fundamental principle should suggest.

But let us have care. Popular systems and present theories and accepted study programs wrought out by teachers however intensive, however active, however keenly interested in up-to-date pedagogy, if they be based not on truths that answer man's deepest inspirations and if they satisfy not man's highest hopes, can have no part in our system. Nor are we narrow and bigoted when we insist upon this. Narrowness and limitation belong rather to the system in which is found no solid resting

place for duty and destiny; no law of right action; no form of right living:—in a system, in one word, which may teach one how to make a living but cannot train one to live.

Whatever be the unified course of instruction eventually to be agreed upon for all our schools:—and it will not be out of place here to voice the prayer that the wise men who build it for us will once and for all suppress the crowded and elaborate school curricula unhappily growing into currency among us,—it must be clear that if there be any *raison d'être* for Catholic education, it proves conclusively the necessity of the subordination of every other detail of our program to character training along Catholic lines. Catholic teachers, therefore, should not need the warning that the moral and sterling integrity which strengthen men and women to stand to the “storm and stress” of everyday life are not developed by any process of veneering or through the mere influence of improved surroundings. These have a certain value, to be sure, and they help in the work to be done; but true, permanent character must have its roots within, in the power of choice, in self-determination, in conscious personal effort. The child at every stage of his training must feel that he can do something towards his own elevation and improvement and that he ought consequently to do something. The thought is very happily put in a paper prepared by a Sister teaching in one of the parochial schools of Columbus, Ohio, and read in a meeting of Catholic teachers in that city some few weeks ago:—“There must be something more than a general spirit of piety in our teaching. We should teach our children to build—build for eternity,

—and this should be done very simply. Their building material must be their daily little duties as they present themselves. Slowly but steadily, more by insinuation than by compulsion, the edifice of the child's character will progress. If one will, he may teach the children how to adjust the blocks, but each little one must be its own builder, and the most effective help to this forming of the child's moral nature will be sympathetic, energetic, definite order."

And in following up this dominant note, recognized by the true teacher, another point psychologically of vast importance may be here insisted upon. Without going into the study of educational systems, their origin or their objects, it will not be difficult to find in many of our modern attempts at educational improvement dangers, grave because the element of danger is latent inasmuch as it seems to achieve easily and immediately what many take to be the sole object of an education. How often do we find this the guiding principle in school training,—that a young mind must develop along the lines of a painless and unconscious evolution; that the child's mind must develop from within, must grow as the plant grows without over much interference on the part of its guide. All this seems very natural if we forget that man is a moral and not merely an intellectual being, and that he is not bringing out the fulness of human power when he follows the easiest road to what he deems success. We must not overlook the fact the education should first and foremost train, and training has as its very substance the overcoming of obstacles. That character which guides conduct to true success is a disciplined character. It is not fitful, or wayward, or

blown about by every wind of doctrine, or moved by every change of circumstance. Discipline involves standards. The application of standards implies rules. Is there not noticeable to-day the tendency to do away with this concept of the teacher's task? How, then, is the essential quality in training—hard and constant application—to be conserved, if the teacher be urged to remove as far as possible all difficulties, to make everything easy, everything pleasant for the child?

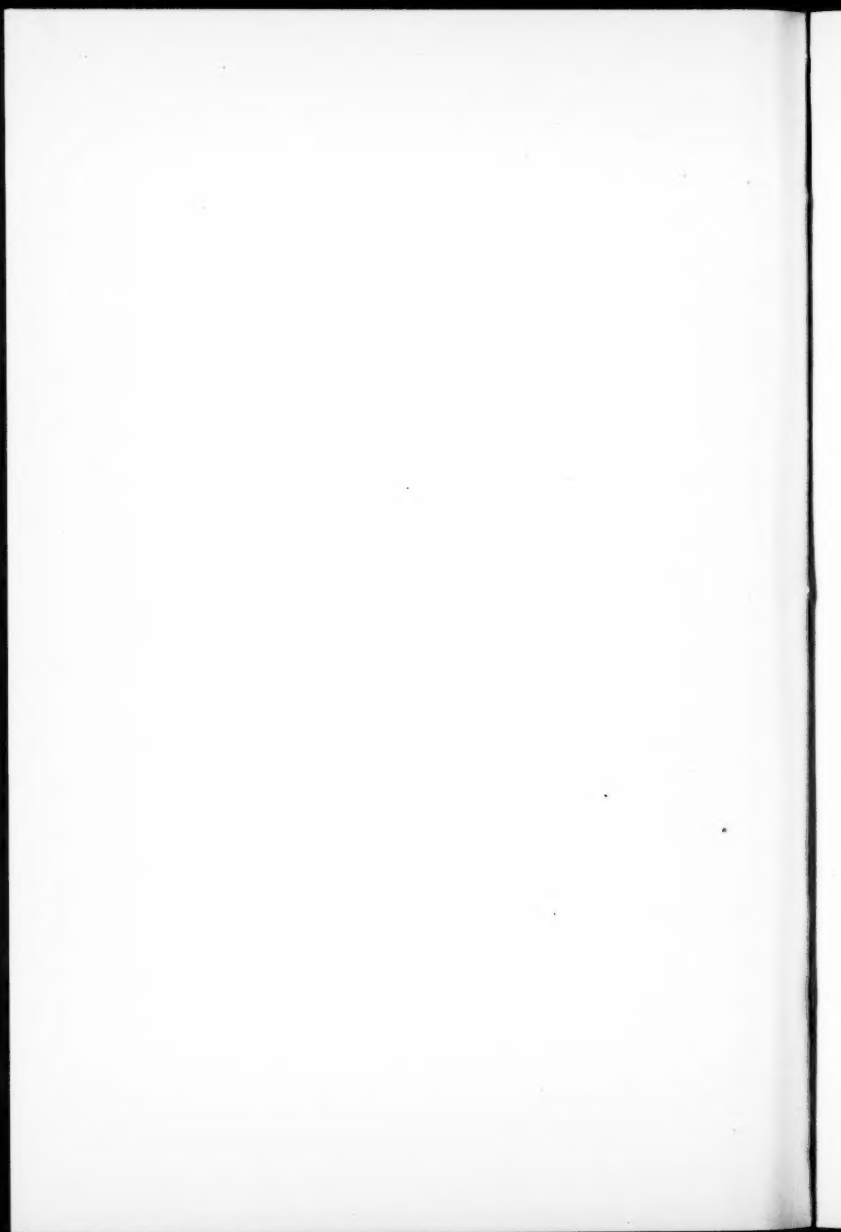
To-day, and it is true of innovators among ourselves, the strength of drudgery is not encouraged in the child. He virtually comes to his instructor with a bill of rights, saying, "You must not be dull, you must attract, you must please my attention. If you wish me to be virtuous, heroic, accomplished, you must make these things easy for me. Do not jar my inclinations or sensibilities while you are making the attempt." And the wise student of the child mind learns his lessons from the inexperience, the petulance, the unwisdom of childishness and proceeds to develop its waking faculties by methods that never rise above this same weakness.

But what after all can be the consequence of such a method? Briefly and clearly, a weakening of the mental fibre, a loss of genuine enthusiasm, failure to establish the invaluable habits of industry and application, and a lack of that moral steadfastness and fortitude in difficult undertakings which are the sure measure of every great and successful life. There must be, too, a loss of that broad interest in the affairs of others which helps so much to take the selfishness out of life and to make man appreciative of the work of others. Whenever we hear fine theories of easy discipline and easy methods for the

young, we had better recall to mind the principle laid down by the common sense of ages: "There is no royal road to learning." Stamped upon every great achievement, conserved in every great thought that has given its energy to the life of man, we shall find labor done and difficulties overcome. Men do not drift upwards and onwards—they climb.

Just one word in conclusion. I have refrained in this paper from touching upon those topics which affect most intimately the inner life and training of those whom we look upon as representatives and successors of Christ in the love He showed for little children. It was no mere oversight that occasioned this, nor was it any lack of reverent respect for the virtues which make the weary round of drudgery that belongs to the life of every teacher not merely tolerable but eagerly and gratefully accepted by the Catholic religious. I might have spoken of the submissive obedience that curbs one's passions,—the pride, impetuosity and stubbornness that blind a man and lead him to take his own conceits for the infallible wisdom; I might have sketched the root principles of the authority every teacher must possess to do efficient work in the class-room and which rest chiefly in the power or influence over others derived from character, example and from mental and moral superiority; I might have touched upon the impartial spirit which moves the successful teacher to deal with strict fairness and justice to all with no suggestion of undue familiarity so harmful to teacher and pupil alike and so ruinous to correct character formation; I might have dwelt upon the details—some foolishly call them trivial—that belong to discipline in the class-room and make for order without which no

genuine training is possible; I might remind you of the need of that through which more things are wrought than the world dreams of,—of prayer,—earnest, constant prayer, since the Catholic teacher's work reaches out into the supernatural and must be blessed and favored from on high if it is to enjoy the efficiency it seeks to attain; I might have dwelt upon all these and many other elements which enter into the fashioning of that admirable influence Catholic religious teachers possess in training and educating the youth committed to their care, but you will permit me to hold that insistence upon these topics were out of place here. They are the developments of the religious teacher's rule, of the life of enduring patience and sacrifice which that rule entails, and it is at our priedieu with the image of the Master who has called us to His exalted service before our eyes that such lessons must be meditated. May it be the purpose of each one of us so to live that rule that long after the mere technical lessons taught our pupils have been lost in the crowding events of mature years, memory will still recall to them the vivid conception of what they ought to be as Christian men and women learned from the example of a teacher revered and loved in their schooldays.



Portuguese Missions of Angola

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(Reprinted from the *Journal of Race Development*, Vol.
II, No. 3, January, 1912.)

Angola is the choicest bit of that mighty belt of territory stretching across the African continent from the Atlantic to the Indian Oceans and reaching in breadth from the equator to the tropic of Capricorn. It is estimated at 184,479 square miles, with a population of a little over 4,000,000. In a rough way I may describe the province of Angola as lying between mighty rivers. On the north the Kongo; on the east the Kuango, the far off Kassai, and the Zambesi in its course towards the mid-day sun, to the cataracts of Katima, where the southern boundary, beginning, follows along the banks of the Kubango (going east) and of the Kunene (going west). The western boundary is the sole Atlantic Ocean.

A very interesting and striking orohydrographic information, not to be omitted, is that right in the middle of Angola and all along parallel 12° S. is the drainage area, the great catchment basin of Africa's largest rivers and lakes. From this mammoth watershed come the Kuanza, the Kuango, the Kassai, the Lualaba (that forms Lake Kassali), and the Luapulo or upper Kongo (that forms Lake Moero). All these rivers run northward and are affluents of the great Kongo, save the

Kuanza that flows into the Atlantic. From this same regional reservoir Lakes Bangweolo and Nyassa take their origin; and flowing southward from it are the Kunene, that rushes into the Atlantic Ocean; the Kubango and the Kuito, of which the outlets have not yet been discovered; and into the Indian Ocean flow the Kuando, the Zambesi, the Kabompo, the Kafue and the Lungue Vungo (these last three being affluents of the Zambesi). A development of this watershed, peculiar to Angola, is found in Uhala Mbulumvulo, a treeless, desert region, a flat plain with sealike undulating hillocks of sand, upon a level with the high mountain ranges, where the torrential rains of the wet season are imbibed, and in turn form a reservoir that nourishes the innumerable rivers of Angola.

The shore line of Angola from the Kongo to the Kunene is a low-lying, unhealthy strip of monotonous seaboard without cliff or strand, often marshy, but for the most part a barren, torrid beach. The early Portuguese traders, disregarding these unfavorable circumstances, and knowing full well that the natives, to whom time and distance are matters of no consideration, would flock to their ships for the sake of bartering, established themselves wherever they found landing and loading facilities. And yet, beyond in the hazy distance, running parallel to the ocean, are the rocky heights, the pillars of the plateau, that rise in rows, tier upon tier, upheaving into a healthier altitude the extensive table-land of Angola. This plateau may be divided into three zones. The shore zone is some fifty miles wide, and rises gradually to about 1,900 feet. Though apparently arid and unhealthy for the white man, yet it is sufficiently productive to main-

tain numerous tribes of nomadic natives, with their herds of cattle. The next zone is of the same breadth, but here abundant waters nourish rich pasturages and clumps of woods; even among the high rocks alluvial deposits offer a fertile soil for the plants and crops of temperate climates; wheat, corn and potatoes grow side by side with coffee, cocoa and the banana. These advantages, a greater purity of air, and refreshing breezes, make it possible for the white man to found here his home. Next comes the third zone, the plateau uplifted on piles of huge cliffs from 5,500 to 5,900 feet above sea-level. As the table-land extends far east across the continent towards the Indian Ocean it very gradually descends and becomes more and more inhospitable and less fit for cultivation. Yet it is from this semi-desert hinterland that the Portuguese rubber market has derived its chief supply. Game of all species and size flock in the forests and upon the plains. The lion and the elephant are still hunted. Drummond rightly divides Africa into three parts: the north, where men go for health; the south, where they go for wealth; and the central part, where sport and adventure abound. Birds of great variety and surpassing beauty haunt the groves. The valleys, the glens, the rocky fastnesses display everywhere unexpected and gorgeous specimens of floral beauty. There are plains so thickly strewn with small wild flowers that one fancies he is treading a yielding Persian carpet of multitudinous diversity of color and pattern and softness of texture. The ordinary temperature of the plateau, according to Father Lecomte, is from 59° to 68° Fahrenheit. It is considered abnormal when the mercury mounts to 77°.

It was toward the latter end of May that I arrived at Mossamedes, to the extreme south of Angola, and resolved to approach the great plan'alto (plateau) by the Kalahari desert and to climb to the high table-land by the Chella, a giant upheaval, 6,500 feet of perpendicular rock. Mossamedes, capital of the district of the same name, is situated on a picturesque bay, the residence of a governor and at the very entrance of the desert. From the relative coolness, healthiness and beauty of the spot it has won the suggestive title of the African Cintra. As there was a caravan leaving on the morrow of my arrival I took my seat with the driver of one of the five ponderous wagons, laden with supplies for the various missions of the southern end of Angola. The supplies consisted of clothing, agricultural implements, machinery, tools, books, both religious and scientific, and other articles. Our personnel consisted of a few whites, half a dozen boys from one of the missions, and a dozen or more uncivilized blacks, who, though constantly in touch with civilization, preserve their primitive costumes. Each wagon was drawn by ten or twelve yoke of oxen, and a relay of over a hundred of these useful and valuable beasts were driven by shepherds that followed the caravan, to supply those that from fatigue, heat or drought, might die in the desert during the twelve days it was to take us to get through.

After twelve days' journeying in the Kalahari desert we arrived at Kapangombe, right in front and in full sight of the marvelous Chella, an upheaval of solid, clean cut perpendicular rock 6,500 feet, without a crevice or cranny where wild flowers might grow, but on the top edge of the plateau could be distinguished a giant baobab

with its quaint form looking like a weed. As I sat on an adjacent boulder contemplating the wondrous Chella, and seeing my Kissongo pass near, I hailed him and asked what he thought of the magnificent sight. His answer was laconic: "Black man see Chella, only Chella."

The province of Angola is divided administratively into five districts: in these are to be found the missions of which I am to speak, while the missions in San Salvador do Congo are directed by the missionaries of Serenach. The accompanying diagram gives an idea of the number, development and importance of the missions of Angola:

MISSIONS OF ANGOLA	MISSIONS	PRIESTS	LAY BROTHERS	NUNS	CHRISTIAN VILLAGES	CATECHISTS	INTERNS	
							Boys	Girls
Enclave of Cabinda.....	4	13	11	10	14	29	477	285
District of Lunda.....	4	11	8	12	6	36	144	69
District of Benguella.....	9	21	16	4	11	40	432	150
District of Huilla.....	7	20	26	7	15	34	228	165
	24	65	61	33	46	139	1281	669

These twenty-four missions, whether central or dependent, have all a similar organization, are developed in the same manner and have adopted a uniform method of evangelization, so that a very perfect idea may be gathered from this diagram, notwithstanding the fact that I group them all together for the sake of briefness. They are industrial, educational and religious centers; they have their workshops, schools and chapels, their barns and their infirmaries; they have their Christian villages (which form their natural and most desirable complement); they attend also, each one, to a certain number of

the surrounding pagan villages, in which there are frequently Christian neophytes; the missions in some distant parts have also their outposts and fortifications against marauding tribes, for many a time have they had to suffer from prolonged sieges and armed attacks and to offer shelter and protection to peaceful inhabitants who established themselves near the mission in view of greater safety. In the central missions special advantages of all kinds are procurable, such as well supplied libraries, pharmacies, scientific instruments, a printing press for the publishing of works of missionary interest, and an infirmary where, far from civilization, many a weary traveler, many an adventurous merchant or intrepid soldier has been cured of African fevers, nursed and brought back to life. Services of equal value, but on a larger scale, have been rendered to the natives during the decimating epidemic of smallpox and sleeping sickness, and even the cattle, the wealth of Angola, often attacked by plagues of different kinds, are saved by the veterinary surgeons of the missions. Near the central mission there is, moreover, as a general rule, a convent wherein nuns educate young colored girls destined usually to be teachers and catechists of their own people.

The missions are composed of different categories of persons. First of all, there is the missionary priest, whose primal obligation is to conduct the church services, the administration of the sacraments, religious instruction, and the general direction of the mission. He teaches, besides, the higher literary classes and becomes, according to opportunity, physician, druggist, architect, smith, builder, carpenter, cook and infirmarian. A true missionary is ready to delve into science and to dabble in

every trade. Then, once in a while, if time lie heavy on his hands, he uses his leisure to take up his peculiar hobby, the study of some of the Bantu languages, the flora, fauna, or geological study of the region he is in; the study of folk-lore, legends, customs, superstitions and music of the surrounding tribes. I have seen some very complete collections of stones, piles of herbariums, destined for the universities and great museums of Lisbon, Vienna, Paris and Brussels. Missionaries' names have been given, as discoverers, to unknown plants, through the grateful courtesy of the notable botanists who classified the said specimens. I have found files of mission chronicles and records of personal observation on historical, geographical and ethnical local matter. Meteorological observations are made perseveringly by some of the students when the mission has not self-registering instruments. I noticed in one of these missions a most important work of compilation, the slow and painstaking labors of many upon magic, in which the secrets of the Gangas, the action of the Bantu secret societies, the description of their ceremonies and the mysteries of the world of spirits as known to their soothsayers are consigned.

The priest's activity is by no means circumscribed by the near surroundings of his African home; he must evangelize the man in the bush, the perfect savage. Thus each mission is forever creating new ramifications, embryonic centers that will develop into new schools and chapels and barns and workshops. In the beginning these outposts are visited once a fortnight or monthly, according to circumstances. If there be a convenient native hut it serves as school and on Sundays is transformed into a

chapel. If there be no hut convenient, the spreading, outstretched enormous branches of the village tree serve the purpose, and is certainly more adapted and more in harmony with the end than were the Irish hedge schools of our grandfathers. Nothing is enforced upon these wild children of the woods: neither instruction nor religion. It is forbidden to baptize, no matter how willing the parents or even the neophyte may be, unless there exists a moral certitude that the baptized will receive in time full religious instruction. The only exception to this law would be the fact of the person being in immediate danger of death.

The second category of missionaries is the lay-brother. He is not a cleric; he has not received orders, but he is a religious, that is, he has made the three vows as adjutant in missionary work. These lay brothers are charged with the elementary instruction, material interests, and teaching of trades and handicrafts. Lord Bacon's theories with regard to plantations or colonization find in the modern mission their complete realization. "The people wherewith you plant," he writes, "ought to be gardeners, ploughmen, laborers, smiths, carpenters, joiners, fishermen, fowlers, with a few apothecaries, surgeons, cooks and bakers." If you add to this list a few more, such as tailors, shoemakers, tanners, veterinary surgeons, sawyers of wood, mechanics and printers, you will have the help needed in a central mission, and to this help the missions owe their material as well as their spiritual success, since the one is built upon the other, and it was decreed from the beginning "in the sweat of thy brow shalt thou eat bread." In such centers the young Bantu finds himself from the start of his life in the mission, surrounded

by marvellous machinery in the different shops: he loves to watch the blacksmith's forge and hear the bellows roar. Everything appeals to the little savage's imagination, and the lay brother is there to note and develop his pupils' love and aptitude for work.

Another very valuable educational force employed in the modern mission is the nun. They help to educate and civilize the native children of their own sex. If Lord Bacon classifies plantations amongst ancient primitive and heroic works, and if men merit this last qualification of heroic notwithstanding the immense satisfaction men as a class experience in visiting hitherto unknown lands, and this on account of the spirit of adventure which is in them, truly heroic are the women, to whom generally this spirit of adventure, and the warlike spirit, are lacking, who by nature are conservative and sedentary, whose frailty of organism is the very asset of the beauty they so cherish, and who cannot expect a return of any kind in the teaching of savage girls, which in itself would be a recompense; surely those devoted nuns deserve to be called heroic. Black girls are far less attractive than black boys, and they fail completely to develop the winning charms, the winsome graces and gratitude of their little white sisters in our schools. The idea of asking for woman's cooperation in missionary work comes not only from the fact of their being the best adapted for the uplifting of their own sex, but also because they should share in the spiritual warfare at least, since they, for spiritual matters, possess very rare aptitudes.

The catechists, male and female, taken from among the most intelligent and best of the pupils are indispensable.

ble for the success of missionary work. They have always merited the most serious preoccupation of their teachers, who prepare them scrupulously for their mission of cooperation. This preparation begins in childhood and continues till they have reached the age of manhood or womanhood and have given proof of their knowledge of religion and total exemption from superstition and its practices. In some missions the teachers must be married, and then they divide the education of boys and girls between them. The first elementary notions of religion and the usual prayers are taught to the children in their own language, and certainly it is a beautiful thing to hear them praise the Lord each one in his own tongue. We have no difficulty in teaching Christian doctrine to the Bantu child, so true is Tertullian's great aphorism that the soul is naturally Christian, and so true is it that savage children also absorb the great eternal truths as infants milk. Where we do find immense difficulty is in getting the adult savage to observe the Christian law, and in rooting out of his mind superstitions and that irrational fear and dread by which magic tyrannizes over the soul, and all those vain observances and practices so unworthy of man.

The earlier missionaries, in centuries past, began their work of evangelization by addressing themselves to the adult savage. If the Sobba or king favored the missionary, and especially if he became a convert himself and practiced religion, then there was a rich harvest of conversions, for 'tis natural that men should follow example from on high, though possibly such conversions are not of the choicest. In those days, owing to his ignorance of the language, the missionary had necessarily to confide in

his catechists, who, by their falseness, treachery and ignorance, thwarted the efforts made and caused great prejudice to the work. Even the modern missions at their origin counted for success upon the adult savage. It was yet the time of slavery, slave markets existed everywhere, and as a successful agricultural and industrial mission depended upon them, and inasmuch as the freeing of these unfortunates was accomplished by the money furnished by the anti-slavery societies, the missionaries conceived the apparently happy idea that by distributing among them land, instruments and seed, and by building cabins for the liberated slaves, they would be founding a flourishing religious colony of contented, thriving, laborious and grateful people.

It was a miscalculation. According to what seems to be an innate savage theory, only slaves work. Now, if the white man gave him his liberty, he in his primitive logic concluded that the white man did not want him to work. The savage idea of liberty is to fish, hunt, eat, drink, be merry, and lie on one's back in the sun half the day. Another of his theories is that woman must do the work, cultivate the field, cook and brew for him, simply because she is a woman, and this also in virtue of the tritest of principles, which even savages know and observe, the law of might over right. So the missionaries soon learned that the adult savage was resolved upon living up to his own view. We know that all education has some touch of cruelty to it: it needs a strenuous and constant effort, and this is more than any ignorant adult is willing to do. Give the adult savage priceless liberty, you seek too much when in return you ask him to work, even for himself.

The modern missionary, profiting by acquired experience and comprehending more fully the wisdom of the Master's injunction, "Suffer little children to come unto me," went earnestly to work, traveled into far distant regions, and wherever he saw or heard of a child slave he redeemed it and filled his school with those henceforward happy, docile beings, not yet initiated into magic rites, with minds free in great part from superstitions, and with wills anxious to learn. With these as they grew up he established his Christian villages. Happily to-day no markets for the human beast of burden exist and the method now employed to replenish the mission schools is quite different: it is to the children the appeal is made. These little savages go now to school for no other reason than their own free will. Like the birds on the branch, they are free: their parents scarcely ever interfere with them: they can go to school or flee it as they will, and often for mere capricious motives they do take to the woods. Yet their attendance on the whole is very regular, their progress consoling, and their conduct really exemplary. Like their fathers, they have a hatred for work, yet they want to learn the white man's ways, and they persuade themselves that this can be attained without work. Visiting on one occasion a large mission, and having been informed that the couple of hundred boys sustained by the mission gave satisfaction in classes, but if asked to help in the garden or do any manual labor would instantly take to the bush, I had recourse to the following stratagem. Having remarked how much these boys loved toasted corn, and having seen them eat it during their games and between classes, I thought I would propose to them what a fine thing it would be if they

raised a big crop of it for their own use: the Superior, I said, would willingly grant a piece of land and the hoes and seed could be easily obtained. They liked the idea, took it up immediately, and the next day they were hard at work cultivating the "boys' field." I heard afterwards that they had a fine crop, of which they were proud, and that never afterwards in that mission did little boys run and hide in the woods when asked to work. In this same mission I remarked that real progress had been made in the development of character. We missionaries consider this a most essential and indispensable point in the civilization of the primitive. By the pagan puberty rites, it is true, some command over oneself is attained. Dr. Tyler writes that the blacks "are in mental as well as in physical ability in no respect inferior to the whites. They are capable of as high a degree of culture as any people on the face of the globe. They are not only emotional but logical, and have retentive memories and can split hairs equal to any Yankee lawyer." All this may be true, and yet to make a man something more is needed than an intelligence or retentive memory and logical aptitude, viz.: character, and character means strong-mindedness and noble mindedness. With regard to this latter attribute the following simple story goes to prove that some germ of it exists in the Bantu soul. One day when visiting the classes at this same central mission I found a boy of some twelve years old outside the class room door weeping bitterly. I inquired from him the cause of so much weeping. "Father, I was scolded." "What a shame," I retorted, "for a big boy like you to weep simply because you were scolded. Had you been beaten I

could understand." To which came a quick rejoinder, "But words, Father, are harder than blows."

When the young natives have finished learning and have arrived at an age to make a home for themselves, they receive all the land necessary for this purpose, the materials for construction, the instruments, seed, etc., which are indispensable. In this way the Christian villages already in existence are augmented and new ones are founded. The missionaries make it clear to their young people from the very beginning of their education that they as Christians are bound to make a living for themselves, that it cannot be tolerated, in the face of the civilized and working world in an age of commercial activities, that they continue idle and indifferent, though natives of an incalculably rich country, and that they even sustain their lives, as their ancestors did, by pillage and massacre. The missionaries preach to them, in season and out of season, that the law of labor is of Divine origin, that it is the indispensable bond for the linking of all men together as citizens of the world, and that it must be accepted by the Africans as well as by other nations.

To these cursory notes on the missions of Angola I must add a few of my own personal experiences. When visiting them and spending on the journey from a few days to a week or more in very remote regions, completely outside the civilizing influences of missions or even military posts, I found myself in real savage land, alone with the savage, living with him his primitive life, often surprising him in the midst of his festivities, arriving in time to be present at the quaint, weird ceremonies and midnight dances of the Gangas, accompanied by the monotonous and lugubrious beat of the tamtam around

the hut of a sick man or woman, or to witness the burial of a Sobba, the burning of a village by a marauding enemy, or be present at the joyful night-long harvest feast. It seemed to me as if I began to understand, much better than if I relied alone upon information from books and had never left my desk, the black savage's way of looking at things and to understand from his point of view and in his circumstances the peculiarities of his mode of living, and this all the more satisfactorily as I invariably traveled with savages alone. My carriers belonged, as a rule, to far off tribes who had come from the interior laden with rubber and other marketable stuffs and were returning from the coast. On two occasions my men were exclusively cannibals: young men of from eighteen to twenty-two years, tall, well built warriors, fleet of foot as the gazelle, and with their teeth filed sharp and pointed like cats. They were not, however, ferocious cannibals. When I asked them laughingly one day, as we sat for our midday meal, if they wouldn't eat me, they smiled and answered they were too young. Effectively in this tribe the eating of human flesh is reserved as a privilege to the elders and only on solemn occasions, as when a new king is enthroned. My cannibals never caused me a moment's apprehension. Neither they nor any other savages ever abandoned me or left my camp at night, or stole. They were perfectly loyal to me, cared for me, and hunted for me when I was sick, followed me when I acted contrary to their unanimous opinion or exposed myself in places where they said lions, or crocodiles, or other beasts abounded. In danger of all sorts and in a few skirmishes with enemies they were most devoted and most docile.

One evening I walked out with a companion to visit the surroundings of a very prosperous mission. The country was most attractive, as it presented a peculiarly interesting geological formation. At intervals, not distant from one another, appeared abrupt risings of the ground like islands, masses of stratified rock in perfectly horizontal layers, crowned with tropical vegetation, lofty palms, trees of great size in tufts, with graceful aloes predominating. The undergrowth was so dense I tried in vain to penetrate it. Birds of great variety and exquisite plumage made these knolls their haunt, and the air was resonant with the hum of insect life. The underbrush afforded covert to smaller wild animals. One of these islands attracted my attention: it was that called the Maidens' Knoll. Now it must be known that in Africa it is customary for young girls on attaining the age of maturity to celebrate it with great rejoicing. The Bantu virgins, instead of doing up their hair and adding a few inches to the skirt length, change their *ovikeka*, or childish headdress, into one of elaborate and artistic workmanship, augment their arm and ankle bracelets and other details of their habitual dress. But it was not only in this that consisted the annual feast in honor of the débutantes celebrated in a certain village, long ago, near to the Maidens' Knoll in question. The most interesting feature of the programme was that the maidens during the feast should stealthily take to flight, and that the young men come to the age of manhood that year, when the girls' flight was known, should pursue them, carrying light hammocks in which to bring back in triumph, amidst the greetings and the rejoicing of the whole village, the captured damsels. On one occasion, as the story tells us,

the girls stole away in flight and were, as usual, followed in eager chase by the young men, but the maidens this time were not to be caught. As they approached the Knoll in question, and could hear the cries and the very panting of their pursuers, fearful of being caught, they invoked with such fervor the genius of the spot that their prayer was heard and they were changed into tree spirits, like Ariel in the tempest, and hid in the trunks of the slender, lily-like, tapering aloe trees, with their gaudy flowers hanging in clusters between the thick glossy foliage. Long and vainly the young men sought for them, when by chance, upon the breaking of a leaf of aloes, warm, red blood came oozing out and trickled ominously to the ground. That night there was sorrow and wailing in the village. Mothers in despairing desolation shrieked their solemn dirges to the winds, they moaned their tale of woe to the pale moon in the lonely heavens of the night: it was the Bantu's coronach! For long years after in this village, on very calm nights, soft, silvery, maiden voices were heard singing plaintive melodies in the direction of the Knoll, and even now, says the legend, if an aloe leaf be broken, blood still issues, but if you break a leaf from curiosity, no blood will flow.

This legend, with its Dantesque and Virgilian and other analogies, is convincing that even in the Bantu breast there lurks a stray streak of real poetry, a curious tribute to the unity of the human family.

One afternoon my savage carriers and myself hurried along our way to a post yet far off, where we might possibly get a place to sleep, under shelter from the torrential rains, when I fortunately spied, at some distance, a krall upon a hilltop, and I immediately resolved stop-

ping there, for I was feverish and dreaded nothing so much as passing the night in the dripping woods. My men, however, showed strong repugnance to climb the steep side of that little native fortress, but as I never discussed matters with them, I, on this occasion as upon many others, simply led the way and they followed. The hamlet in question was fortified after the manner of the Bantus, with palisades in double row, some twelve feet high, fastened together with unbreakable lianas and accessible only by a narrow causeway. We climbed in single file, crossed the intervening foss by a bridge made of two planks, and knocking at the entrance, asked for hospitality. Soon the gate was flung open—sideways, for it worked pendulum-wise: two heavy beams hanging from the archway, when unlocked, swung to the right or to the left. One by one we entered and one by one we followed through the narrow maze of passages till we reached an open inclined space, offering from that height a fine view of the country around. The summit was covered with huts and nigh to the chief's I noticed a spreading fir tree, underneath which the village fetish was installed, grimly, gruesomely and grotesquely. I had scarcely time to look about me when the Sobba, or chief, of the village appeared on the scene. With him came his retinue of grave and cautious councilors. Then a crowd of human faces, of men, women and children, stared at the white man curiously. The Sobba sat down upon the ground and made the usual salaam and clapped his hands, and so did his councilors. According to savage etiquette the honored guest alone was seated, and for this I used a stone as a chair. Just behind me was the hut destined to my use, which a woman was busy sweeping out. Finding

myself the uncomfortable center of a lot of gazing savage eyes, I began a conversation which far surpassed in interest my most sanguine expectancy. I inquired from the Sobba about his health and that of his community, but he, the wary chief, giving great importance to my question, consulted in a whispering voice with his councilors, and then only gave answer to my interrogation. "The health of all," he said, "is good, but we are in sorrow for the soul of a young man that was eaten up." The blacks, it must be observed, do not believe in natural death. They attribute it and all other evils to magic. Profiting of the opening the Sobba's answer gave me, I continued: "What, then, becomes of a man's soul when he dies?" Here a conversation of some minutes ensued and then the Sobba, having had the opinion of his advisers, replied: "When a man dies his soul goes to the Good God." Again and again I made sure that I had well understood and had caught the right meaning of the black man's answer, and then continuing on, I asked: "And what does the Good God do with the soul?" The usual consultation with his ministers being over, the reply was as follows: "When a man dies his soul goes to the Good God, and if the Good God is pleased He keeps the soul with Him, and if He is not pleased He sends the soul away." "But tell me," said I eagerly, "where does the soul the Good God does not want, go?" To this the Sobba, without consultation, unhesitatingly answered right off: "When the Good God doesn't want the soul, the soul comes back to the village. It is he that frightens our women and children when they go into the woods, kills our hens and pigs, and brings sickness upon us." I still put one more question: "And what do you do to

keep away these spirits?" Here the Sobba pointed triumphantly to the village fetish under the shadow of the fir tree and added, "He's there for that."

Surely enough, the fetish image was there, fixed to its pedestal above the ground four feet, with one arm outstretched, poising grotesquely an azagaia (or spear), the face bedaubed with red and yellow ochres and ghostly touches of white clay. Within the sockets of the eyes were broken bits of glass, flat and expressionless. A larger piece covered the abdomen, into which the sorcerer looked when divining, as if he saw the entrails of the fetish. The limbs were distorted and the feet awry. Around the waist a filthy rag, and the whole trunk of the body was pierced, porcupine like, with rusty nails, broken awls, blades of old knives, blunted chisels, etc. All these had been hammered in as reminders of favors asked for from the spirit that was supposed to inhabit the fetish.

Everybody is familiar with those uncouth fetish statuettes of Bantu sculpture. They are to be seen in all museums. The idea and style suffer no variant, always the same hideously deformed, unproportioned images of the human form divine. They possess not one line of beauty and grace. They develop no curves of expression or feeling. There is nothing in them true to the original. Ages have passed and no improvement has ever been attempted, and yet in the sister art of music the Bantu soul is alive to harmony. Why does he cling to the same unremitting ugliness of the fetish? It is not for him as a God nor as an idol of any sort. He renders the fetish no homage, no act of worship: he even disregards it when he finds it of no use to him. Along with belief in the Good God, the Bantu accepts the existence of the under-

world and the efficaciousness of its aid, to which in his helplessness and ignorance he constantly appeals. He argues within himself that the stronger the spirit that aids him, the more powerful the charm and the more irresistible the spell, the better it will be with him in life. In every emergency it is to the magician he goes. He attributes to him all power and is persuaded that by magic art the sorcerer can oblige agents from the other world to be subservient to him. All superstitions and vain observances originate in magic. Magic is the lie that exists from the beginning, it is the mimicry of religion, the mimicry of science and even of art.

I gave a great surprise one forenoon to a Ganga, or sorcerer, the principal medicine man of the region. I visited him in his home. Though living in the vicinity of a mission, he certainly did not expect me, for he looked quite ashamed. I caught him in the act of performing a magic dance round a sick person that had come to consult him and had brought two fowls. The magician was dancing frantically; gesticulating wildly; rattling furiously a dry gourd with noisy seeds within, and beating madly the air with a wild cat's tail. He wore a pair of antelope horns as head gear; his face was frightfully streaked with paint and round his loins he wore a leopard skin. As pretext for my visit I asked him for a remedy for the toothache. His modest reply was, "White man have no use for black man's remedies: Good for black man: No good for white man." I waived the remedy, but pushed, all the same, my way into the savage museum of our Ganga. It certainly was a magician's den, a hideous collection of unexpected assortments, of unsightly and evil smelling things, without order of any kind;

lovely plumage of rare birds broken and dirty, ruffled and stained; skulls of goats, antelope horns, paws of wild cats, hyenas and lions; teeth of every monster of the rivers and the forest; the eyetooth of the leopard, very efficacious in necromancy; gazelle horns filled with charms, with bits of dead men's bones and sealed with wild beeswax; small bags containing philters; skins of rats and snakes; misunga, or dried fruit of the baobab, poisonous powders and leaves of venomous plants wherewith to make deadly decoctions; shells, corry shells, scraps and ends of old iron, brass and copper, oily, greasy rags, all kinds of things the Ganga may pick up he puts in his museum and out of them makes gris-gris. Nothing is too repulsive for him. He knows full well that the more repugnant the amulet be the more acceptable it is to the votaries. The sorcerer pretends to possess unlimited power in his craft. His charms give victory against visible and invisible enemies, by day or by night: they render invisible and invulnerable, turn aside bullets, bring the game to the hunter's traps and fish to the fisherman's hook. The Ganga can read the future in the bowels of his victims, can chase evil spirits from the body of the sick by introducing another still more powerful, that searches his entrails and scares away the enemy, or he sucks him out through the wounds of the injured man: He can charm the thunderbolt, bring rain or sunshine, strike the earth with barrenness or make it fruitful in products. All this he can do in consequence of his pact with the underworld and in virtue of certain ritualistic and esoteric cabalistic signs. My Ganga was just the man to pretend to do all these wonders; he had gone through the rude preparatory puberty rites; he had been initiated

in all the secrets of magic; he knew something of astronomical and meteorological phenomena; he was a shrewd, crafty man, a keen observer and knew how to profit of fortuitous circumstances. It was said that he had, in times gone by, taken part in human sacrifices and that he was relentless and cruel, especially towards the weak and powerless women and slaves.

Magic, with its developments, sorcery, conjuration and enchantment; by its mimicry of religion, of science and even of art; by its lying superstitions, vain observances, taboos and charms has never had any other end in view than to divide up the brotherhood of man. The uninitiated is violently deprived of his equal rights as fellow being and made subservient to the initiated. For this was witchcraft invented. And as if the dread fear of the underworld were not overwhelming enough, the magician has craftily organized around his personality and his dark mysteries, the better to make his work a success and hide more surely his monstrous crimes and human sacrifices, secret societies whose members are bound together by oath and live in the certainty of a cruel death should they ever reveal anything thereto pertaining. It is the pagan way of solving the social problem: men club together in secret to crush other men! The actual savage state of the African is a proof of what magic has done for mankind.

A great deal might still be said to give a satisfactory idea of the field the missionaries of Angola work in. I will but mention two of them, for neither time nor competency allow me to do more. It has many times been affirmed that the black has come down to us through ages without annals, without literature, without having con-

structed a temple or a tomb, and yet has he brought with him two lasting monuments, far more worthy of study and persevering analysis, than the hearsay and impressions of travelers, viz. : his language and his laws. These required a legislator of the wisest : that supposes the existence at one time of a cultured people, for it is not only beautiful in construction and harmonious, it is most logical and philosophical.

Catholics and Social Action

BY REV. CHARLES D. PLATER, S.J.

Under the auspices of the Sacred Heart Conference of St. Vincent de Paul attached to University College, the following lecture was delivered in the Mansion House, Dublin, by the Rev. Charles D. Plater, S.J. The text is reprinted from the *Irish Catholic*:

This meeting has been organized, I understand, by the University College Conference of the Society of St. Vincent de Paul. Let me say at once how glad I am to be associated in any way with such a Conference, and that for two reasons: first of all, because the Conference is, presumably, composed of young men—and young men are the most important section of the community. It is the young men that matter; they represent the coming generation, they are the hope of the Church, they have the future in their hands. Why is the future of Catholicism in France so bright though the present is so black? The future is bright because thousands of young men have taken off their coats at last and are determined to make France a Christian country once more, not by revolution, but by religious and social work. "The young men are the hope of France," said the Holy Father not long ago, and the young men are the hope of every Catholic country.

But the Catholic young man is important for another reason. He is important not only because he can shape

the future, but because he can shape the present. "I write to you young men because you are strong," says St. John, and the young man is strong not merely with the strength of muscle and sinew, but with the strength that comes from enthusiasm, courage, divine hopefulness.

The fact is that the young men of 18 or 20 or 25 or 30 or 35 have not yet reached the dangerous age. The dangerous age generally sets in about 40 or 45, and often lasts till 60. By the dangerous age I mean the age at which a man is commonly inaccessible to fresh ideas and impervious to enthusiasm. By the dangerous age I mean the age at which a man puts up his intellectual shutters and hardens his heart and makes a truce with the world, the age at which he accepts things as inevitable, accepts the world's evils as incurable, and just settles down in his groove trying to save his own soul, or feather his nest, as the case may be, and perhaps pick up a few pieces out of the social wreckage.

At the dangerous age a man will say to his nephew: "Ah, my dear boy, I thought the same when I was young. I had ambitions and a crusading spirit. But it was no use. Crime and injustice and class hatred and destitution and degrading poverty and commercial dishonesty—they're all rampant and can't be slain. I'm twice your age; now, which of us ought to know better?"

And the young man answers demurely: "Well, uncle, you ought to." You see, the young man is frankly optimistic. And the young man is generally right. "What!" he says, "acres of disgraceful slums in our great cities where people can't live decent human lives. Let's do away with them!" or again, "What! young children being robbed of their faith under the guise of philan-

thropy? Let's stop it!" "Men and women being ground down by destitution? Let's raise them up!" "The Church misunderstood and calumniated? Let's vindicate her, defend her, spread her light!"

Life, to the Catholic young man of strong faith and generous sympathies, is not a weary battle with insuperable foes, but a stirring crusade against evils which can be conquered. The young man is strong because he borrows strength from God.

All through the history of the Church we encounter the young man with his sling and a few pebbles from the brook, going out, amid much shaking of heads, to encounter and conquer very monstrous giants—giants who had come to be accepted as inevitable and insuperable.

Let me remind you of one such case—I mean that of Frederick Ozanam, founder of the Society of St. Vincent de Paul. We meet him as a young law student of seventeen when in the year 1831 he comes to Paris, poor, inexperienced and full of courage, to slay an uncommonly bulky giant. Need I paint the picture of Paris in 1831? As you know, it was absolutely Godless. The Church was free, but it counted for nothing. Churches and schools were open, but they were empty. Napoleon's Godless education had done its work. Infidelity had corroded the soul of France. The intellect of Paris was ranged against the Church. Ozanam only found three other students in the law school who owned to any religion at all.

He only had one pebble with which to attack his Goliath—namely, his faith. Even that pebble had nearly been snatched from him. A year or two before he had been influenced by the current infidelity and tortured by

doubts. Entering a church one day he had sent up a prayer that was also a promise: "Oh, God, if you will give me light to see the truth I will spend my life in defending it!" The prayer was heard and the promise kept. You know how that young man, strong in his trust in God, set himself to smash the domination of infidelity, and how he did it. Humanly speaking, the task seemed impossible; but "I belong," he said, "to the party of hope." He rallied the young Catholics of Paris; he vindicated the Church by his pen; and, as I shall show, he vindicated the Church by founding the Society of St. Vincent de Paul. There you have the strength of the Catholic young man—not mere "swank," but a humble strength borrowed from God.

Now, in case there should be any here who are approaching or have actually entered the danger zone of the forties, let me hasten to assure them that the "dangerous age" is not a mere matter of years, but a frame of mind. It is not inevitable. Just as a man may be a cynic and a pessimist at 21, so a man may be a youth and an optimist at 50. It's largely a matter of will. We can't avoid middle age, but we can avoid the middle-aged heart. We can resolve to keep fresh the generosity and hopefulness of youth. "What is a great life?" asks a French writer. "A great life is a thought of youth carried out in mature years." The Saints of God all escaped the dangerous age. St. Vincent de Paul at 80 had the hopefulness of 21. Why, he only started his life work at 50. People with strong faith are least likely to develop middle-aged hearts. So I may assume with much probability that none of my audience have reached the dangerous age, and that none of them ever will.

I have said that the Conference which has organized this meeting is a University Conference. Now that is a very happy and hopeful circumstance. A University Conference is a particularly serviceable regiment in the army of the Church. The first Conference of the Society was a University Conference, and to that fact was largely due, in God's Providence, the secret of its wide influence. The men who founded that Conference took a wide and sweeping view of Catholic charity and its place in the Church.

I want to call your particular attention to the motive which urged Ozanam to take up the work of relieving the poor. We know that some men are moved to help the poor by the mere sight of poverty. They see destitution and suffering, and their natural sympathy and Catholic instinct urge them to relieve it. This was not the case with Ozanam. What moved him in the first place was not the sight of poverty, but the sight of infidelity. It was Rationalism at a University that drove him into the slums. His action was the clinching argument that terminated a University debate. The Society of St. Vincent de Paul was born not in a slum, but in a debating society.

How did this come about? Ozanam, as we have seen, was bent on defending the Church from the attacks of the current rationalists—the followers of St. Simon. He appealed to history to show that the Catholic Church had brought the greatest blessings to mankind. "That is all very well," they answered. "We admit that the Church has done much for man in the past; it civilized him, it uplifted him, it inspired noble lives. But that is past and gone. What is the Church doing now? What social

work is it doing in Paris to-day? Show us your works?"

Ozanam felt the taunt. He said to his companions: "It is true. We are not doing what we ought. We are not carrying out the precepts of the Gospels. Let us remove this reproach; let us not be content with argument and controversy. Let us do something!" The Society of St. Vincent de Paul was his answer—and a triumphant answer—to the rationalistic argument. Of the wonderful history of that Society I need not speak. But I want you to notice that it was primarily started as a means of vindicating Catholic truth—of leading men on by the sight of Christlike love for the poor to a belief in Christ's message and Christ's divinity.

I do not mean to suggest for one moment that there was any want of tender charity and real compassion in Ozanam's service of the poor. I do not mean to imply that it was a mere controversial or apologetic dodge. No. Having gone out to the poor he saw Christ in them and treated them with a genuine love and respect which should be a model to us all. Listen to some words of his which remain in my memory:—

"Those who know the road to the poor man's house, whose feet have trod the dust upon his stairs, never knock at his door without a sentiment of respect. They know that in accepting bread from their hands, as he takes light from God, the poor man honors them. They know that the theatre and every other place of amusement can be paid for, but that nothing in this world can pay for two tears of joy in the eyes of a poor mother."

There you have the real Ozanam. Let me quote another of his sayings:—

"Philanthropy is a vain woman who likes to deck her-

self out in her good works and admire herself in a glass; whereas charity is a mother whose eyes rest lovingly on the child at her breast, who has no thought for herself, but forgets her beauty in her love."

If any man saw Christ in the poor it was Frederick Ozanam. He hated to advertise his charity. Yet it is also true that in relieving the poor he knew that he was not only serving Christ, but preaching Him. He knew that men are led to the true Church far more by the sight of Catholic charity than by heated controversy. He knew that love of the poor was a hall-mark of Catholicism—even as Christ had proved Himself the Messiah by preaching the Gospel to the poor.

Again. I would ask you to remember how thoughtful and how systematic Ozanam's charity was—and this in spite of its tenderness. Indiscriminate almsgiving was no part of his plan—as it was no part of the plan of St. Vincent de Paul, one of the most enlightened social reformers the world has ever seen. He sought deep down for the causes of poverty, and strove to remove them. He summoned all the best knowledge of his time to concert measures for their removal. He was not content to pick up the pieces. He strove to prevent social breakages. To that thought I shall return. I merely wish to indicate here how Ozanam's charity was enlightened by the knowledge generated in a University. In Catholic social action there is need of thought as well as of courage. That is the upshot of what I have been saying.

But now let us see what we mean by social action and Catholic social action. If we can get clearer notions in this matter, if, like Ozanam, we can put the thing in its philosophical and historical setting, then our practical

work will be all the more efficient. So I must ask you to listen patiently to what may sound rather academic and dry. Its practical bearing will appear presently.

Let us first of all clear away certain misapprehensions which are apt to gather around the word "social." The word "social" in French or German or Italian or Spanish has a fairly definite and accepted meaning—the meaning with which we are now concerned. But, unfortunately, this is not the case in English. People too often associate it in some occult way with tea parties or the latest fashion in ladies' hats. We pick up a paper and read that the parishioners of St. Expeditus' Church enjoyed a successful "social" last Wednesday evening. Further investigation reveals the fact that they met to play bridge. Now that is an excellent thing to do, but I do want to make it clear that this is not the kind of thing we are talking about this evening. It is a laudable thing for Catholics to meet together in sociable and friendly amusements, but they are not thereby acquitting themselves of their social duties. In London society the phrase "social duties" commonly denotes various conventional methods of wasting time—a concerted hunt after new sensations. I knew of one eminent man who was much pestered by hostesses who wanted him to attend their "social functions." One of them—a kind of Mrs. Leo Hunter—wrote to him to say that she would be "at home" next Thursday at four o'clock. To which he replied: "Dear Madam—So shall I."

Secondly, we must remind ourselves that social action is not the same thing as charitable action—at least, it is much wider than charity in the narrower sense of almsgiving, though, of course, all our social action should be

inspired by the spirit of charity or love of God and of our neighbor for God's sake. This point is important because it is a common mistake to suppose that our social duties begin and end with the giving of money. Money is needed for social work, but what is needed very much more is personal service. It is easy to give money—if we have it; but to take effective part in social action demands training and sacrifice, not of money, but of self—of time and trouble and thought. Moreover, the methods employed in social work are much more various than in charitable work—they may include serving on public bodies, secretarial work, lecturing, cooking and playing the banjo at a boys' club.

Social work and charitable work in the strict sense of the term are, of course, complementary. Each helps the other. There will always be room for charity; there will always be need for social work.

Thirdly, let us remind ourselves, too, that social action differs from purely political action—though in Aristotle's wide sense of the term it might be regarded as a branch of politics. Politics regards our relation to the government and society as a whole; social action regards our relation to other social groups.

There is, of course, some connection between social and political action. They supplement one another. Social action may be hampered and strangled by bad laws; it may be blocked by an unsympathetic government. Social workers have to make efforts to get good laws passed. On the other hand, the best government, the best laws in the world, would be useless unless there were social activity amongst a people.

Frederick Ozanam was always protesting against the

fallacy of imagining that, given good government and good laws, all social evils would disappear. When good laws are passed, then our social work begins. Good laws give a fair field for social work; they are not a substitute for it. To make an idol, a fetish of government is to establish the servile State and to relinquish that liberty which the Catholic Church has won for us. The Church, we may notice, leaves us quite free in the matter of political action, save when some Catholic principle is accidentally involved; she does not leave us free in the matter of social action. She orders us as Catholics to take part in it.

And now you may ask me what I mean by Catholic social action. Does religion come into social action? Yes, it does. It must. Religion is warp and woof of life, not an added ornament. Our social work is colored by our religion. The Catholic Church has not only a well marked traditional practice, but also certain definite social principles.

Take a concrete example. In England before the Reformation agriculture and industry were well organized. Agriculture was well organized because a quarter of the land in England belonged to the monasteries; and the monks—as even Socialist writers like Hyndmann allow—were the best landlords in Europe. The standard of comfort in those days was not very high. People led plain, sturdy lives. But they had economic security, they dwelt in peace under the shadow of the great abbeys and cathedrals, and their lives were full and happy human lives. Similarly, industry, though not highly developed, was well organized; it was organized by means of thou-

sands of Guilds—religious institutions binding master and man together in a common fraternity.

There you see Catholic practice. Now, this system was ruthlessly swept away by Henry VIII and his successors when they cut off England from the Catholic unity. They not only smashed altars and statues, but they smashed the agricultural and industrial organizations of the country. They confiscated the monastic lands for their favorites and they dealt a death blow to the Guilds.

What followed? Disorganization, destitution, fierce individualism. To deal with the army of unemployed, Queen Elizabeth invented the workhouse.

Then came the industrial revolution, the introduction of machinery. That story is a story of horrors. I will spare you the recital of them. I will only say that the slavery of Greece or Rome was matched in Lancashire. Why did this happen? Is machinery an evil or demoralizing thing? By no means. We may thank God for it, as an American bishop lately did. The story of the introduction of machinery into England is a story of horrors, because machinery was introduced at a time when there were no Catholic forces to guide it. Men and women were caught in the wheels of the machines—well, because Catholic theology had been banished from the land. The nation had become a nation of egoists—so the fruits of machinery went to the strong and the weak were worse off than ever. There arose an anti-Catholic economic theory which spread over Europe—the theory of Economic Liberalism (which, I need hardly say, has nothing to do with the Liberal Party in politics). This economic theory held the field, and Catholic social prin-

ciples were forgotten. The theory may be compendiously summed up in the phrase, "Every man for himself, and the devil take the hindmost."

Now, of course, this state of things could not last. The practice could not last, and the theory could not last. There was bound to be a reaction. As a matter of fact, there were two reactions, both starting in the second half of the nineteenth century. One of these reactions was a false reaction—an attempt to cure a great evil by another great evil. That reaction was called Socialism. About Socialism I shall say nothing to-night except that it was based upon a wrong view of life and backed by a defective reading of history.

The other reaction was a sound reaction, a healthy reaction. It was the reassertion of Catholic social principles and practice. The Catholic Church lifted up her voice once more amid the turmoil. She came out of the catacombs again to guide the world.

For a time she had been silenced. Even Catholics had in some degree been misled by false economic theories; but now they rallied again at the voice of the Church, which stood out between a corrupt capitalism on the one hand and Socialism on the other.

The story of the Catholic social revival during the last half century is as exciting as a romance.

It began in Germany. At the middle of the last century the Catholics of Germany were in a deplorable condition. They were oppressed and dispirited. The Catholic working classes were getting out of touch with the Church, the wealthier classes were apathetic and had lost all influence. Catholics as a body were disorganized and outcast.

But a great leader was raised up amongst them. Bishop Ketteler of Mainz—the man of whom Leo XIII said: “Ketteler was my great precursor”; the man of whom the historian Jannsen said: “The like of Ketteler appears in the world but once in a thousand years”—Bishop Ketteler, that great, tender-hearted giant of a man, rallied the Catholic forces, vindicated Catholic truth, and by his social action built up Catholicism in Germany. He gave the Centre party their social program, and he initiated a world-wide movement. His books on social subjects have made history, and his spirit still stirs a continent. He unfurled the banner of Catholic social reform.

“If we wish to know our age,” he said, “we must endeavor to fathom the social question. The man who understands that knows his age. The man who does not understand it finds the present and the future an enigma.”

I wish I had time to tell you of his life and his work. Let me only say that any Catholic who is either blindly unconscious of our social perils or dismayed by them will do well to read the story of Bishop Ketteler.

The social action inaugurated by Ketteler was taken up by the great annual Catholic Congresses which have done so much to strengthen the Catholics of Germany. About national Catholic Congresses in general let me say this in passing: that the experience of the last forty years has shown that there is no more effective way of deepening the Catholic consciousness of a people, evoking their zeal, and strengthening their various charitable and social organizations than the institution of an annual Catholic Congress.

Not long after this, Catholic leaders in other countries were advocating and promoting Catholic social action—

Vogelssang in Austria, Decurtins in Switzerland, de Mun in France. Good work was done, but it met with contradiction and discouragement. What was wanted was an authoritative pronouncement from the head of the Church—a lead from the Pope.

The lead was given in 1891, when Pope Leo XIII issued his famous Encyclical "*Rerum Novarum*" on the Condition of the Working Classes..

It would be difficult to exaggerate the importance of that Encyclical. It marks a turning point in the whole movement. It is the great charter of Catholic social reform. It definitely set the seal of the Catholic Church upon Ketteler's life work. It is a document which we all talk about, but I wonder how many of us have read it. Yet it is a very practical document. The late Commissioner of Labor in America, Mr. Carroll Wright, used to carry it about with him. He declared that it had done a great deal to steady the public mind in America—a great achievement, surely.

That Encyclical, as you know, contains a masterly summary of Catholic social principles; it gives us the Catholic teaching as regards the State, the right to property, the living wage, and so forth. Secondly, it indicates various practical measures of social reform that need to be taken in hand. Thirdly, it is not merely a program. It is a ringing summons to Catholics in all parts of the world to take up the work of social reform—to study the principles and the directions contained in the Encyclical and to apply them to the actual needs of the various countries.

Now, the Encyclical has not been a dead letter. It has

been and is an active and energizing force. Indeed, its influence was never greater than it is to-day.

Professor Max Turmann has written a most interesting book called "Social Catholicism" since the Encyclical, in which he describes the way in which Catholics in Germany and France and Belgium and Switzerland and elsewhere have, by means of concerted study and action, worked out the principles of the Encyclical into practical measures, and succeeded in getting those measures accepted by the legislators. You will see from that book how much modern civilization is indebted to Pope Leo XIII.

Instead of enumerating these laws, let me describe two or three of the Catholic organizations which have been formed for the purpose of developing a Catholic social sense among the people, of instructing them in the principles of the Encyclical, of working out those principles into practice.

The "Volkverein" is an institution which keeps the Catholics of Germany in close and constant touch with Catholic social movements, stimulating and guiding them by an unbroken succession of meetings, lectures and house-to-house visits, and by the publication of an enormous output of popular social literature. It realizes that social reform must ultimately be worked out by the people themselves, and it sets itself to train the people for their task.

It now numbers over 600,000 members and has 20,000 trained promoters, who organize their respective districts, distribute literature and supply information and practical guidance. At the Central Bureau at Munchen Gladbach we find a large staff of experts, clergy and

laity and fifty clerks, besides fifty men in the printing press. From here social and apologetic articles are sent each week to more than 400 Catholic newspapers. Millions of copies of pamphlets and magazines are issued yearly. The place is a hive of social industry. Lectures are given to priests, to students, to workmen. The result of all this and of similar action has been that the Catholics of Germany are a close-knit, alert, powerful body, prompt to defend their religious liberties and prompt to work unselfishly for the best interests of their country. They are all the better Catholics and all the better citizens for their social training.

Take another instance. About ten years ago two priests in France concocted a scheme which everyone declared to be quite impracticable. They said to themselves "Now Catholics are disorganized. The working classes are disaffected, the upper classes are apathetic and don't realize the social tension. The people are being taken in by false social prophets. They have forgotten the way to the Church. Let the Church go out to them—out into the fields and out into the factories—and show them that she is their friend. Then they will listen to her, and listening to her, will respect her and will recover the old Catholic spirit. They will reorganize on sound lines and will be proof against the seductions of modern materialism. In other words, the people of France must be given a Catholic social sense. We propose to start our crusade by issuing twopenny pamphlets."

The idea was, of course, scouted. "People won't read your pamphlets," it was said. But the two priests started work in a garret and the idea caught on. Their organization, known to the world as *Action Populaire*, has its

headquarters at Rheims, where there are twenty permanent editors, half of them priests, half laymen, all with University degrees, superintending the publication of pamphlets, books and reviews, the output of which has numbered many millions. There are 200 corresponding editors scattered all over France, and correspondents in every land. The productions of *Action Populaire* are recognized all over the world to be of first-class value. Moreover, by congresses and conferences and lectures, the organization gets into personal touch with all classes of the population. Needless to say, it has the most cordial support of the entire French hierarchy, and is warmly backed by the clergy.

Just one more instance. Three years ago a score of Catholics, clergy and laity, representing some of the chief charitable and social organizations in England, met at Manchester. They were face to face with a great need; and that need was social education. There were in England plenty of charitable and social organizations—homes and refuges and orphanages, and the like. There was the Society of St. Vincent de Paul, the Catholic Guardians' Association, the Prisoners' Aid Society, and so forth. But there was no organization to bring these various bodies into touch with one another and to co-ordinate their results, no organization to win fresh recruits for these bodies, to provide occupation for the socially unemployed. There was no organization to collect the statistics and information which every social worker needs. There was no organization to help and encourage the social student, to suggest and supply literature. There was no organization to apply the touchstone of Catholic principles to the various schemes and proposals and bills

which came before the country. The Bishops, it was known, were anxious to secure the best expert advice as to current social facts and theories and proposals; but such advice needed to be based on careful collective study. There was no Catholic University to give a lead, as at Fribourg or Louvain, so a society must be formed for the purpose.

From that conviction resulted the Catholic Social Guild. Some details about this Guild will, I am sure, interest you for three reasons. First, because you are practical men, and to practical men the sight of effective methods is always suggestive. Secondly, because many of the promoters of the Guild are Irishmen. Thirdly, because the Guild has had to meet errors and fallacies which are cosmopolitan in character, and have to be met everywhere.

What, then, has the Guild done during the three years of its existence? The first thing that was wanted was popular literature, and that the Guild has supplied in abundance. . . . It has brought out about sixteen penny pamphlets, the first a Bibliography, the second a translation of the "*Rerum Novarum*," another by the Bishop of Northampton on "*The Church and Social Reformers*," another by Cardinal Mercier, who takes the warmest interest in the Guild.

Then there is the "*Catholic Social Year Book*," published at sixpence, and now in its third issue, and the "*Quarterly Bulletin*," sold for a penny. Of special interest is the sixpenny series of "*Catholic Studies in Social Reform*," an attempt to apply Catholic principles to proposed or actual legislation. Two numbers have appeared: the first deals with the much debated question of the

Poor Law and the two reports of the recent Commission. The second deals with the Trade Boards Act, and contains an excellent chapter on the teaching of the Church as regards the living wage.

Now, it is not enough to supply literature, you must get people to read it—not merely to skim it, but to study it. This is not easy, but it can be done. There would seem to be only one effective way of doing it, a way which has been used with success by Catholics on the Continent, and, I might add, by Socialists in England. That way is by the starting of Study Clubs, little groups of six or eight or ten people, who arrange to meet once a week or once a fortnight to discuss social questions. These clubs may be composed of University students, or business or professional men, or workingmen; they may sometimes include ladies. The program will vary with different clubs. Generally they will take a text book, which may be a penny pamphlet or a sixpenny manual. They may read through it together and discuss it as they go on, or they may take it in turns to write little papers on the questions that arise. They may study a theoretical question like the right to property or a practical question such as how to deal with street arabs. The point is that they are all getting their brains to work, and not merely listening to lectures. They are learning how to assimilate knowledge and how to give it out. Their efforts may be crude and tentative at first, but they are of more value than attendance at a wilderness of lectures. Interest speedily grows as the foggy ideas become clearer and the practical bearing of the work is seen.

The Catholic Social Guild has started a large number of these Study Clubs and supplied them with literature

and advice. Book-boxes or travelling libraries are lent to them at a small charge, and their difficulties are answered by correspondence.

Finally, I may mention that the Social Guild organizes spiritual retreats for its members, thus insisting upon the fact that in the apostolate of social work reform must begin with oneself. It is noticeable that the great and growing movement of retreats for the laity has done much to increase the number of active social workers and to inspire their work with a personal love of Christ Our Lord.

And now at this point I want to warn you against two opposite exaggerations into which it is possible even for a Catholic to fall in this matter of social action—I mean the exaggeration of those who make too much of it and the exaggeration of those who make too little of it.

In a sense, of course, we cannot make too much of it. All our best energies may safely be consecrated to the service of our fellow men in the spirit of Christ. But it is possible even for Catholic social workers to mistake the means for the end, to lose sight of the supernatural, to adopt the standards of the mere philanthropist. It is not very likely that Catholics of keen faith will do this; but it may happen. It may happen that a very active social worker may become so engrossed in the needs of the body as to forget the primary needs of the soul. It may happen that he is so occupied in scientific systems of relief as to forget the primary need of drawing people to the Sacraments. Outside the Catholic Church there is much genuine sympathy for the sufferings of the poor and the injustices which the working classes undergo; but that sympathy is too often misguided. People think

that to raise the standard of comfort will necessarily make people better and happier. They think that all our troubles come from the lack of book learning. Well, the history of the Board Schools in England might suggest misgivings. Some are so bent on the building of public libraries and Town Halls they cry out against us for building fine churches. We may answer that anyhow our churches, built by our people, are used by our people, and that they do make people better and happier than public libraries succeed in doing.

Yet even this is urged as a reproach against us. "You make the people contented in their poverty," it is said. Well, that is an achievement to be proud of. A certain amount of poverty—I don't say degrading destitution—but a certain amount of poverty is inevitable, and if the Catholic religion can make people happy and contented in that poverty, can lift their tired eyes to a vision of peace, then we have done something which no secular education, no sanitation, no culture, can do. We build character, and that is better than building technical schools, excellent as the latter may be. We save souls, and that is better still. If increase of happiness and virtue were proportionate to increase in wealth, then all our millionaires would be the happiest men alive, and saints to boot—which is hardly the case.

But now there is another extreme to be considered. A Catholic might say, "Poverty has been blessed by Christ. The soul is the only thing that matters. Our people have churches and the Sacraments. Why, then, should we trouble about their temporal concerns? They have the Faith: that is enough. All this seeking after material well being is contrary to the spirit of the Gospels."

Now, I don't suppose it would occur to any of you to think that or to say that; but we are sometimes represented as saying that, and it is well to remind ourselves of the reasons why we Catholics are as keen about social reform as anyone else—indeed more keen, and that precisely because we are Catholics. In the first place, we know that our own salvation depends upon the measure in which, according to our means, we give temporal relief to the poor, who represent Christ our Lord. "Because ye fed Me, clothed Me, visited Me—come!" our Lord will say to those who have cared for the poor. And we know the sentence he will pass on those who, having neglected His poor, have neglected Him. We are told of the bewildered amazement of those who realize too late that Christ had been among them all the time in the disguise of suffering and rags. What higher sanction could religion give us for our social and charitable work?

Secondly, we have the unbroken tradition of the Church. The Church from the beginning has considered it to be a part of her work to relieve distress. From the appointment of the Deacons by the Apostles to the opening of the last night-shelter for men in Dublin, the action of the Church has been uniform. It would take a separate lecture, or a dozen lectures, to give you even a sketch of the charitable and social side of the Church. Look in "The Catholic Encyclopedia," under the title "Charity," and you will gain some conception of what has been done—not at random, but systematically and scientifically, and at the same time in a tender, Christ-like spirit. Think of the multitude of religious orders which exist for the purpose of giving particular kinds of temporal relief, feeding, sheltering and assisting. The

greatest social benefactors in the world's history have been the Saints of God.

Another motive, if such were needed, would be the fact that the rulers of the Catholic Church have in the strongest and plainest terms called upon us all to take part in this work, and especially upon laymen who are in positions of influence. Thus, Pope Leo XIII, has said:

"We would have them consider for themselves that they are not free to choose whether they will take up the cause of the poor or not: it is a matter of simple duty."

And the present Holy Father has uttered a sentence which I would ask you to remember—"I forbid laymen to be inactive." Similarly, in numerous letters and allocutions the last two Popes especially have urged all to take part in the work; for it is a work in which we all can help.

Another reason will be suggested by our own observation. The spiritual and the temporal cannot be kept in watertight compartments. They react on each other. In the first place, degraded poverty is not a favorable condition for the living of a Christian life; such poverty is not the poverty commended by Christ. When men and women are harassed and oppressed by the daily fierce struggle to live—when they cannot live a decent, healthy human life—then Christian virtues are not likely to flourish. When housing conditions are iniquitous there is no family life, and where there is no family life there is no Catholic training. What can the sweet words "father" and "mother" and "home" mean to the discouraged and scattered members of a family fiercely struggling for a crust?

Again, if we do not spring to the relief of these people—the destitute, the homeless, the hungry—others will do so; others who, unselfish and generous as they often are, cannot give the poor the best gift of all, and cannot see that the soul is more than the body. It is a very severe temptation to our Catholic poor when non-Catholic philanthropists come and offer them relief under circumstances which might prejudice their faith. Have we any right to expose our poor to such temptation? Have we any right to leave the starving widow to be tempted to sell her children? Have we any right to leave the sweated worker without a Catholic champion, have we any right to leave the Catholic workingman to become the prey of plausible agitators who represent the Church as the foe to the just claims of labor? Hitherto (we may comfort ourselves with the reflection), hitherto they have resisted. But can they resist for ever? Non-Catholic agencies for the solution of social questions are multiplying. Catholic agencies must multiply too. The workers themselves are becoming class-conscious, they are stating their case, they are formulating their claims: let us, as the Pope orders, “go to the people” and help them to advance their claims in a Catholic spirit and in accordance with Catholic principles.

And, finally, we have that motive to which I have already alluded: by throwing ourselves into charitable and social work we shall disarm criticism and remove suspicion—we shall draw the eyes of all men to the superior claims of the one true Church. Like Ozanam, we shall preach Christ as well as serve Him.

And now, in conclusion, let us come nearer home and ask what Catholic charitable and social action is being

taken in Ireland? What is our answer to those who, like Ozanam's adversaries, ask: "Show us your works"?

Well, for answer we can show them the Handbook of Catholic Charitable and Social Works in Ireland, of which you all possess a copy. There they may read of multitudinous activities—of orphanages and homes and refuges, and clubs and temperance associations, and penny banks and prisoners' aid societies, and much else. The whole forms an array of charitable and social organization and represents an amount of generous labor and self-sacrifice for which we may thank God. Nor must we forget to add the large and growing extent to which the great work of agricultural and industrial improvement is being carried on by Catholics.

Special mention must, of course, be made of the Society of St. Vincent de Paul, with its 3,500 adult active members relieving in 1910 over 16,000 families and visiting over 100,000, and spending in charity over £20,000. The object of the society is to make people "better men and better Christians," and these bare figures can not convey the amount of good which has been done. Besides its primary work of visitation and relief, the Society engages, as you know, in what are called "special works," of which you have a number here in Dublin, such as the Orphanage, the Home for Working Boys, the Night Shelter, the Seamen's Institute, and so forth.

Excellent as these results are they are no doubt capable of increase. The membership of this University Conference, for instance, is very small indeed, and there must be many in the University and elsewhere who are out of work—I mean charitable and social work. Indeed, we have only to look round any large city to see

how much there is to be done. For instance, I recently paid a most exhilarating visit to a boys' club—a club for very poor boys. As soon as I entered it and read the rules, which were printed in big letters, I felt that I was in the presence of a master mind. One who knew a little about boys would make many elaborate and annoying rules for their guidance. One who knew a great deal about boys, and who had the insight of genius, would make very few. In this case there are exactly two. They are:

1. KEEP ORDER.
2. DON'T SPIT.

Now, my point is, that surely there is room in Dublin not merely for one such club, but for several. And as for the whole question of juvenile employment—well, it will tax our resources for a long time to come.

But, if I might venture to make a suggestion, it would be based on some words which I find in the "Catholic Social Year Book for 1912." The words conclude a very interesting account of the Catholic social work which is being done in Ireland:

"It will be noted that all the work is of the practical kind, the relief or prevention of distress and misfortune of various kinds. No organization yet exists for the formal study by lay folk of the economic causes of all these social evils, which would aim at attacking them at their sources. Public opinion, of course, is Catholic, and there is little danger of local legislation being opposed to Catholic principles. Still, a study of those principles could not fail to bring about greater coordination and economy of effort, and an organization like the Catholic

Social Guild would have a very beneficent effect in rousing public interest and concentrating it upon social problems."

Now, that is your suggestion, not mine. It comes from Dublin, and we may hope that it will be carried out in Dublin. Concerted social study by Catholics is one of the most pressing needs of the time; and to it the Pope has summoned us insistently.

The easiest and most fruitful way of promoting the movement is, as I have said, by means of study clubs, little informal groups of people meeting once a week or a fortnight, working through a simple text book, discussing, debating, inquiring. The thing is so easily done and is so deeply interesting when once started. Give it a trial. There is now abundance of literature, and the study scheme provided by the Catholic Social Guild will guide beginners through the labyrinth. Initial diffidence is the only obstacle. I know of at least one such club which has lately been started in Dublin and is doing well, but obviously there is room for many.

In time the members of study clubs (combining study, let us hope, with a little practical work as members of the Society of St. Vincent de Paul or otherwise) will find themselves getting a new insight into the greatness of the Catholic Church, the solidity and beauty of her social teaching. They will find their grasp of Catholic principles growing, their effectiveness increasing. Study clubs will get into touch with one another and organize—may we not hope?—into a great institution with its publications and circulating libraries and information bureau and lectures and conferences. Then all the social workers and social students of the country will be linked

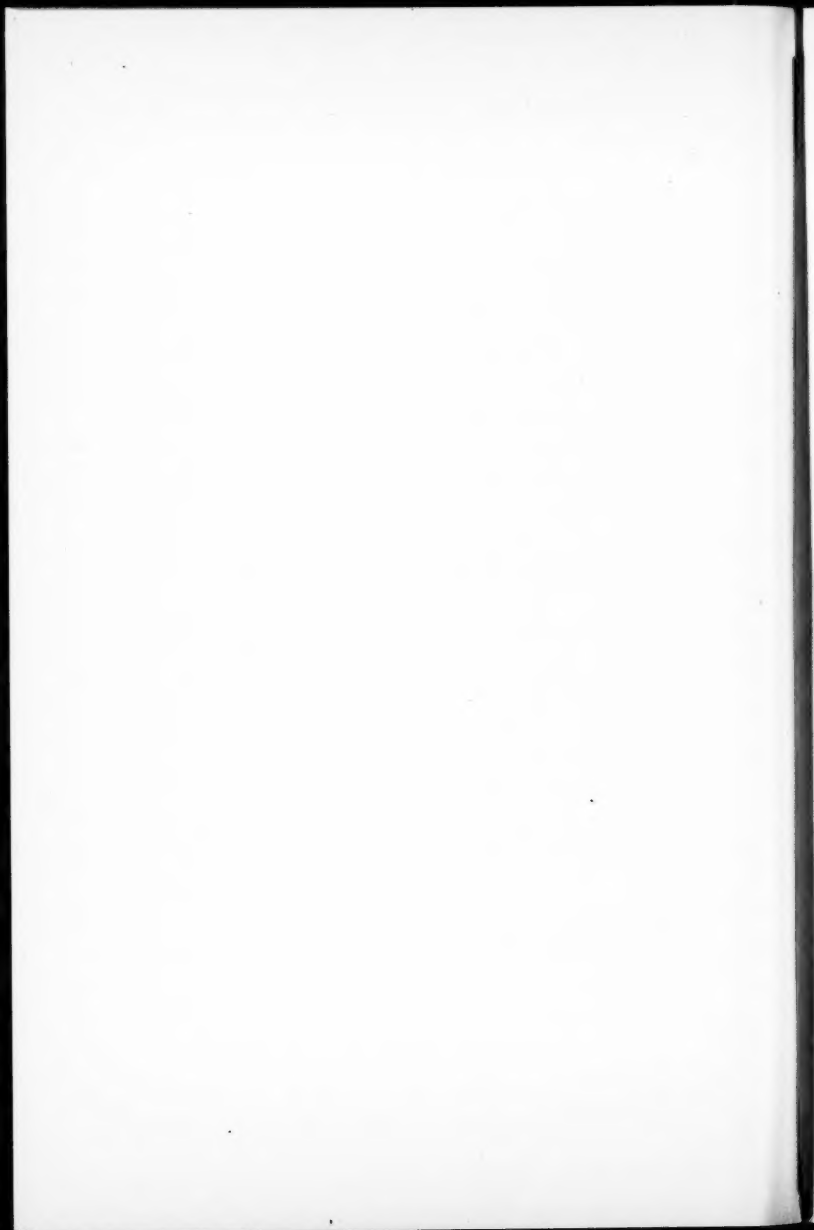
up and a great impetus given to the cause of Catholic social action in Ireland.

And let me end by telling you this: Catholics in all parts of the world are looking now with sympathy and interest to Catholic Ireland and waiting for you to take not merely a place, but a leading place, in the great concerted movement of Catholic social study and social reform which is spreading over Europe. Elsewhere the work has been successful, in spite of terrific obstacles. In Ireland it should succeed better than anywhere, for nowhere else is there so fair a field. In London, for instance, we Catholics are a very small minority working against organized opposition from secularism and confronted by mountains of apathy. In Dublin you have the numbers, you have the faith, you have the spirit of charity. You have experts to guide you and the University to serve as a social study centre, and you have the prospect of a Legislature in sympathy with your social aspirations. Never was a fairer field for organized social study, and Catholics all the world over will be disappointed if you do not produce social leaders and a social literature, and, as a result of these, a social organization which shall show forth in the highest degree the beneficent power of Catholicism.

Surely you may look forward to a realization in Ireland of that bold and thrilling prophecy uttered by Frederick Ozanam:

"Catholicism, full of youth and strength, will rise up and set itself to lead the people on to civilization and happiness. Before us are the footsteps of the great men of our nation and faith; behind us our young comrades and brothers, awaiting timidly for our example."

The People's Pope



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(Reprinted from America, August 10, 17, 1912.)

BY REV. M. KENNY, S.J.

Twelve months ago the world stood in painful suspense while the Holy Father, entering the ninth year of his Pontificate, lay grievously ill in the Vatican; and the rumor that nine was the destined number of his years in the Chair of Peter, as in all the ecclesiastical charges he had held, increased the alarm of the credulous. The period has now been happily completed. On August 4, in the seventy-eighth year of his age, in the fifty-fourth of his priesthood, the thirty-eighth of his episcopacy, and the twenty-first of his cardinalate, Pius X celebrated the ninth anniversary of his elevation to the Papacy. There is good hope that the term will stretch far into the future; but these nine have been marvelously full and eventful years; they form a term complete in achievement if not in time, and therefore afford ample and pleasing opportunity to review the progress he has made, beyond all human expectation, in his grand program, "To reestablish all things in Christ."

By his profound intellect and masterly policy, by his luminous encyclicals on Christian education, the Sacred Scriptures and the rights of Labor, the Church, and humanity, Leo XIII for three decades had dazzled and dominated the world; it was fitting that his successor

should be dowered with greatness. Moreover, there were crucial problems crying for solution. An atheistic government was devising cunning plans to strangle and destroy the Church of France; and throughout the world more insidious plots, hatched in the bosom of the Church itself, were threatening to corrupt it in its source, poison the fountain of truth, and banish revealed religion from the earth. Without, skepticism and atheistic Socialism were gaining ground; within, were methods and practices in administration and service, the cumbersome accretions of centuries, which needed drastic remedy. To meet these and other grave problems the Cardinal Electors chose a son of the people. They selected him not because of his origin nor despite it, only because they had come to feel that he was the man designed by the Holy Ghost to guide the Church through the dangers that confronted it; but it is a noble tribute to their integrity and to the true democracy of Catholicity, that these Princes of the Church, most of them of lofty lineage, should recognize as such a man one whose origin was of the humblest.

A pious pastor, a provincial prelate, he will, it was said, be merely a transition Pope, attending to parochial affairs, and in externals following as best he can the policy of his predecessor. They knew better who had known the Patriarch of Venice; but those who had followed every step of his remarkable career knew that his ecclesiastical experience had been wide and deep and varied, traversing the whole field of scholastic as well as pastoral activity, and training him step by step, in a course of rare completeness, for the Supreme Pastorate of Christendom.

Born June 2, 1835, of Joseph Sarto and Margaret Sanson, peasants of Riese, in the diocese of Treviso, he was heir to a long line of piety and purity. His parents taught him the first rudiments of the faith, and though they had but the twenty cents a day earned by his father as district messenger, and the mother's industry, to support their eight children, they managed to send Joseph, the eldest, when he had finished the village course, to the Latin school of Castelfranco. Twice every day from his eleventh to his fifteenth year he traversed the seven miles that intervened, and in his final examinations he secured the note of "eminent." His father, in straitened circumstances, sorely needed his aid, but Joseph yearned for the priesthood, and his mother prayed to God for help. Her prayer was heard. The village pastor secured a burse from the Patriarch of Venice, and in 1850 Joseph Sarto entered the Seminary of Padua. Two years later, the head of the family died, and it seemed that the eldest, now seventeen, should become their provider. But the brave mother who had fostered his vocation from infancy was resolute that he should not sacrifice it now. "God will provide," she said. Redoubling her labors and economies, she brought up her family unaided, nor did the lofty dignities attained by her son ever tempt her from the humble tenor of her life. She lived to see him receive the cardinal's hat from the hands of Leo XIII, and when she died in 1894 he had these words inscribed on her tomb:

"Margaret Sanson, exemplary wife, prudent woman, incomparable mother. Resigned and gentle amidst joy and pain, with masculine wisdom she reared her children in a Christian manner, and, in her eighty-first year, she

crowned a life of labor and sacrifice with the death of the just."

She was a valiant woman, and, like her in features and character, her eldest son was by nature and grace the heir of her nobility. He retained to the end the simplicity and frugality of his childhood and carried the poverty and grace-fashioned manners of Nazareth to the Palace of the Vatican.

Modernists and others, smarting under the crushing condemnation of his great encyclicals, have affected to deride the intellectual acumen of Pius X; and the fact that he succeeded a Pontiff of world-wide reputation for scholarship, and, having devoted his energies exclusively to the dioceses of which he had charge, seldom showed himself to the outer world, his misled not a few among us in the same direction. But such was not the opinion in Padua, Mantua and Venice. We have before us a copy of the notes assigned him by the professors of Padua in his final year when the Prefect of Studies was Corradini, afterwards a noted professor in the Royal University. In every subject,—theology, philosophy, languages, history, mathematics, natural sciences,—he is marked "Eminently distinguished"; and the reasons assigned in each instance pay tribute to his clearness, acuteness, natural aptitude and exceptional acquirements. The professor of philosophy writes him down "a good thinker, distinguished both for the extent and profundity of his knowledge." When spiritual director of the Seminary of Treviso he filled, as occasion demanded, the chair of theology, canon law, philosophy and classics; and when president of the Seminary of Mantua he taught in addition to these subjects, mathematics and

the sciences. He directed the entire course, conducted the final examinations, and showed a profound knowledge of St. Thomas, of whose "Summa" he had written out, when a student, a complete compendium.

The decrees and statutes which he wrote with his own hand for the diocese of Mantua bear testimony to his acumen as a canonist; and not only his papal encyclicals, decrees and allocutions, but his homilies and pastorals of Venice and Mantua are replete with Scriptural learning and patristic knowledge, their depth of research and profundity of thought seasoned and sweetened by charity. That he had a strong, well-informed, original mind, clearness of thought, directness of expression, and that thinking power, which his professor noted, strengthened by experience and illumined by grace, will be clear to anyone who studies his encyclicals. And these despite the whisperings of envenomed foes are distinctively his own. They had all been formed in germ before he entered the Conclave of 1903.

Appointed curate of Tombolo 1858, his pastor, Padre Constantini, a learned and cultured priest, wrote of him: "They have sent me a young assistant and charged me to form him to the ministry; but the more I observe him the more I find in him such a combination of qualities, so much zeal, maturity and tact, that I could rather, even at my age, learn in his school." The curate also learned, submitting his sermons to the pastor, whose pruning hand would not suffer rhetoric to obscure instruction, and soon his fame as a preacher, wise, forceful and winning, had spread as far as Mantua and Venice. By mingling with the people and learning their ways and wants, he began to acquire an intimate knowledge

of men, that most necessary accomplishment for those who are destined to govern men. As Curate of Tombolo and Pastor of Salzano (1867-1875) he opened and conducted night schools for the peasantry, gathered and taught classes of young men preparatory to the priesthood, formed rural banks, insurance companies, cooperative societies, and social conferences,—which he further extended as Bishop of Mantua—and he interested the rich and influential in the wants of the poor.

His knowledge of their wants and the compelling sympathy of his charity always kept him poor himself. Whatever he had he gave, and even as Patriarch of Venice he pawned his valuables to meet the needs of the sick and the indigent. He would visit the Jesuit College in Venice at the hour when bread was distributed to the poor and insist on performing that office himself. The poor gathered to him as priest and Patriarch, and also men of every class and calling, for his sympathy went out to all. He gave of his possessions, his counsel and his time, and in return he gained an understanding of the mind and heart of the people possessed by no ruler of his age; and his love of them grew with his knowledge. This, and not his own origin, is why he is "the people's Pope." His legislative and administrative acts have been directed to meet the needs of the people because he knows and loves the people.

His motto, adopted in Salzano, was "*Io saro di tutti*," I shall belong to all; and as his first object was their spiritual good, he insisted on the prime necessity of sound, simple, well-prepared catechetical instruction for all the people. He used to tell the seminarians of Padua and the priests of Treviso: If you must choose between a

sermon or a devotion, let your people go to the sermon; and if between catechetical instruction or vespers, let them attend the instruction. And when, as Bishop of Mantua, he reconstituted the seminary and assumed its presidency, he directed its curriculum and discipline to one purpose: thoroughly to equip his priests and imbue them with zeal for the religious instruction of their people. The formation of a holy, zealous and learned clergy, on which he concentrated his best efforts in Mantua and Venice, has since found expression in his exhortations to the bishops and priests of the Catholic world.

He would have his clergy filled with the spirit of God, but he would not have them confine their energies within the walls of their churches. His two predecessors in Mantua had been forced from that See, because, in spite of their zealous efforts, they were unable to repress the disorders and rebellions that prevailed in the diocese. Bishop Sarto commenced his labors by convening a Synod, the first in 239 years, and when by wise legislation and gentle but resolute action he had established ecclesiastical discipline and renovated his clergy, he encouraged them to go out among the people and organize the laity of every class, especially the young; to found social and cooperative societies, and, through their agency, disseminate good and combat evil literature; and, while preserving the dignity of their sacred character, to promote in every legitimate way the temporal as well as the spiritual interests of their flocks. As priest and bishop he had set them a noble example, and the great Catholic Congress which he organized in Mantua gave the impulse to the numerous Christian social and econ-

omic institutions under Catholic auspices that have since spread throughout Italy.

There was intense religious activity in Mantua and complete harmony between priests and people when, after nine years of labor, their bishop was named Cardinal Patriarch of Venice. The children were receiving Holy Communion earlier, and their elders oftener than before; thorough religious instruction was imparted in church and school; everything that savored of the world in music and art was removed from the churches and replaced by the ornaments and choral service that befit God's House; and the priest walked and worked among and was the leader of his people.

We have seen that several decrees of Pius X had been thought out by the Bishop of Mantua; in fact, all his encyclicals were adumbrated in the pastorals of Mantua and Venice. His letter on Modernism is contained substantially in his farewell address to the Mantuan clergy, in which he warns them against the perils of Liberalism disguised under the name of religion, and the efforts made by some Catholics so-called, who, in their pride of intellect, would reconcile light and darkness—the Church and the world—by sapping the Catholic faith and reviling the Apostolic See. At the eighth centenary jubilee of St. Anselm, which he organized in 1886 at Mantua, he defined the laws that should govern the relations of Church and State, and showing that the Church must be free to teach, legislate and administer, laid down the principles which he afterwards reduced to act in combating and baffling the machinations of the government of France. The Borromean Encyclical, outlining the methods of the true reformer—the opposition of sound

doctrine to immorality and error, the proper instruction of clergy and people, the Christian education of youth in school and home, the frequentation of the Sacraments, the enforcement of discipline and the instilling of loyalty to Christ's Church and Vicar—is a summary of the life-work of Pius X, and the revealing of his heart. The writhings and the outcries occasioned by these utterances were proof that he had struck hard at the evils of the age and unerringly had hit the mark.

His enemies have accused Pope Pius X of militant brusqueness in dealing with courts and ministers, and lack of diplomatic skill. Caiaphas, Herod, the scribes and pharisees, would have so accused his Master. His tact and wisdom and gentle charity in Venice and Mantua had smoothed away the difficulties between Church and State, and won the sympathy and cooperation of court and ministers and civil authorities. He, too, has been gentle with the wayward and the Magdalens, and forbearing even with the Pilates; but he would address the Herods in the language of the Baptist, nor hesitate to brand as "a brood of vipers" and "whited sepulchres" those who, by inveterate pride and license, had hardened their hearts against God's truth and law. That "synthesis of all heresies" which "concentrating into one the sap and substance of them all," would poison "the very veins and heart of the Church" and "bar every avenue that leads the intellect to God," he would denounce, not with worldly finesse, but with Apostolic freedom; and he would trust to Apostolic promise for vindication.

To open wide these avenues has been the aim of his policy. His first thought has been, not to conciliate

powers and potentates with the Vatican, but to "reestablish all things in Christ," and conciliate the people with God. His instruction to the head of the Canon Law Commission: "Make marriage easy and certain," contains the principle underlying all the great reforms he has instituted. He would make the Sacraments easy for the people, thus to bring them nearer to Christ and establish His reign in their hearts. He would purify family life, the fount of national purity, by strengthening the marriage bonds and leading all, parents and little ones, with the frequency of love to the Eucharistic banquet, the meat and drink of the pure. He would let the little ones partake of Christ as soon as they can love Him; for the sick and those who cannot come to Christ, he would have his priests bring Christ to them; and by systematic catechetical instruction, by Catholic schools and the diffusion of the Catholic press and literature he has ordained that, at every period of their lives, Christ's law shall fill the minds of the faithful.

Holding the Altar to be the centre of Christian life, he has excluded from its precincts whatever in music, sculpture, painting or service is discordant with its sacred character; and he has made provision, already potent and fruitful, that the priest of the Altar shall be an example and an impulse to his people. He has stimulated the study and teaching of the Scriptures and so codified the canonical laws and simplified ecclesiastical procedure, in Rome and through the world, that no barrier of human raising shall stand between the faithful and the powers and graces that Christ entrusted for them to the keeping of His Church. The details of his internal administration have not been noised abroad; but

those who are informed of their character marvel at the courage and power that have enabled him, in a few years, to effect a reform that has no parallel since the days of Sixtus V. It was this heaven-inspired courage that nerved him, in the first days of his pontificate, to exclude forever that interference of secular power which had been intruding itself for centuries in the selection of the Vicar of Christ.

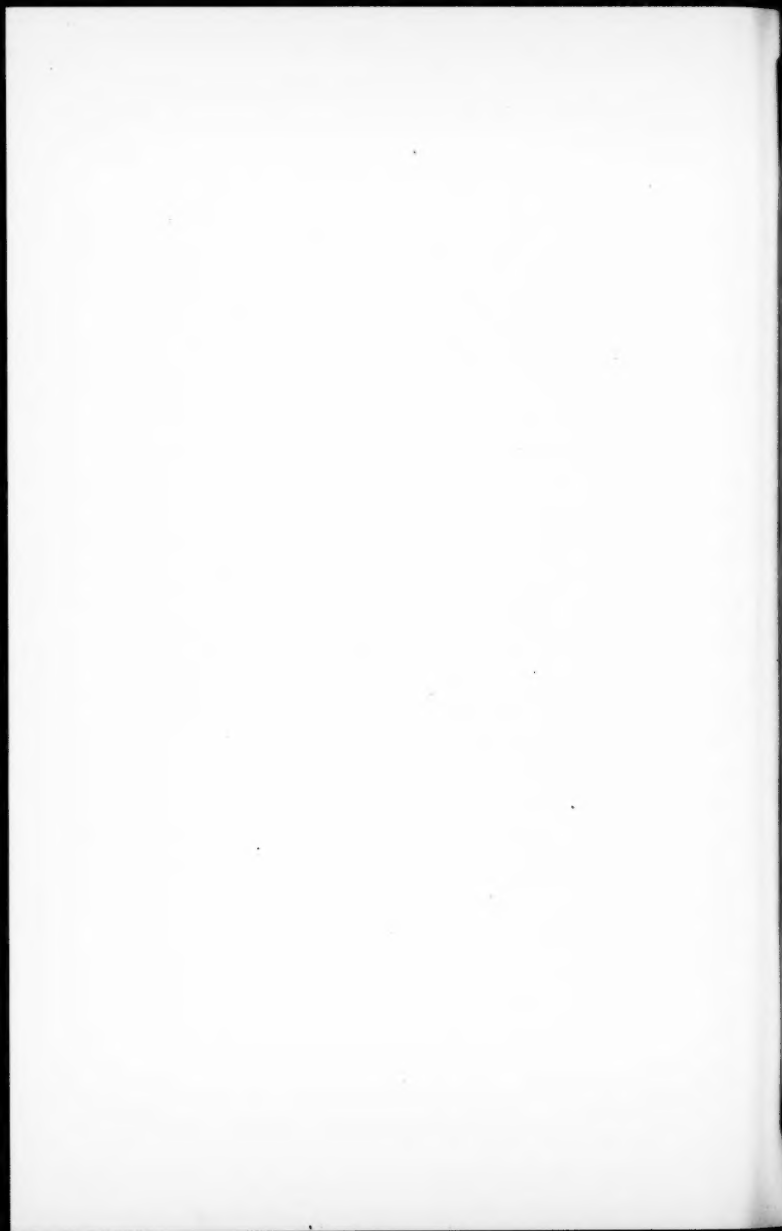
The procedure in codifying the Canon Laws of the Church illustrates the painstaking comprehensiveness of his methods. One-third of the new Code has been elaborated in eight years of labor by the Pontifical Commission, and submitted for observations and suggestions to the bishops of the world. Embracing the new divisions and attributions of the Sacred Congregation, the establishment or rearrangement of juridical Courts, the laws for papal elections, the Catholic celebration of marriage, the status of pastor and rectors, the powers and duties of bishops, the new regulations for the enlargement of ecclesiastical studies, the discipline and administration of religious Orders and Congregations, the conditions facilitating the reception of the Sacraments of the Eucharist and Extreme Unction, and the numerous other emendations and renovations he has initiated, this great System of Laws, outlined by the Pontiff and drafted by forty learned Canonists, will have the benefit in its final form of the wisdom and experience of the whole *Ecclesia docens*. If we consider that several of the included sections, such as the universalization and simplification of the marriage laws and the realized provisions for frequent and early Communion, would in longer reigns be deemed stupendous achievements, and that among other

reforms, the reconstruction of the Breviary, and the revision of the Scriptural text (resulting in numerous publications of the Biblical Commission definitely expressive of Catholic interpretation in the light of modern biblical science) are undertakings of such vastness and complexity that, though often attempted in the course of centuries, they had never before resulted in practical accomplishment, we get some measure of the benefits and blessings that Pius X, in nine years, has conferred upon Christendom.

In making the services of the Church easier for the people, he has added to the labor of the priests; and, thereby, has increased their efficiency and won their admiration. Every day they can appraise the results at the altar rail. Every day they see the new evidences of the renovation of hearts his legislation has effected. Clergy and bishops and people have grown to love him for the good he has done and the enemies he has made, and to reverence not only the character of his office but his own. "You can never be alone with him," said a bishop recently returned from Rome, "without telling him all you think and wanting to do all he wishes." This loyalty has grown deep and wide; the whole Church wants to do as he wishes.

The pulse of his great heart has been felt abroad. He has breathed a new spirit into Christendom. He has arrested the progress of infidelity, immorality and error. He has given courage and hope and stimulus to men who were disheartened by the march of evil. He has guarded God's Word, God's Sacraments, and God's Altar. He has invigorated the Church from within and solidified her ranks against all forces from without. He

has strengthened the arm of her bishops, the efficacy of her priests, and the loyalty and reverence of her people. By bringing the body of the Church Catholic into closer, more frequent, and more universal union with the Body of Christ, he has unified her in heart and mind, and intensified "the Communion of Saints." Because he has had the sublime courage of his Faith, because he has exemplified the Carpenter of Nazareth on the throne of Peter, because he has brought Nazareth into every Christian home, he will live long in the hearts of men who love justice and hate iniquity.



The Family, State and School

BY REV. PETER C. YORKE, D.D., SAN FRANCISCO.

Paper read at the annual convention of the Catholic Educational Association, June 24-27, 1912:

It is with great reluctance that I approach the consideration of this subject. In the first place, I remember the domestic controversy that raged some twenty years ago over its theoretical aspect, and I should be very sorry if any word of mine might lead to a revival of that unhappy dispute. In the second place, a consideration of the extrinsic and intrinsic principles that must determine our practical attitude towards present tendencies involves questions that are very much in evidence at the moment, and it might appear to the captious that our discussion of them in this gathering is not without ulterior motives. In the third place, I must confess that I am not sufficiently conversant with the literature of the subject to offer you a learned paper, nor have I the opportunity now for that research which the importance of the matter and the dignity of this assembly demand. At the same time I know your kindness will make allowance for my shortcomings, because I am writing, as it were, under obedience, and because I do not intend to enter on the thorny road of rights and duties. We are, as Cleveland said, facing conditions, not theories, and my object is to give you a plain description of those conditions, to discover the causes that produce them, and finally to suggest the practical, matter-of-fact attitude we, as Catholics and

Americans, should take toward the Family, the State and the School.

I. THE CONDITIONS.

That our present conditions in the United States are very different from what they were twenty years ago, is evident to the most superficial observer. Indeed, it would be strange if they were not, for human conditions are always changing, not in America alone, but the world over. The very name we bestow on our civil society, the State, is a witness to this truth. Its significance therefore lies not in the fact of the change, but in the direction of the change. Whither are we drifting? or if we are pursuing a set course, by what stars do we sail?

I think you will agree with me that the general trend of public opinion in this country to-day is towards an exaltation of the idea of civil society, an enlargement of its power, and a more frequent exercise of its activities—a process which, for the want of a better word, I will call the “magnification” of the State. By the “magnification” of the State I do not mean the natural political growth of the central power at the expense of the local units which began at the first confederation and was made secure by the results of the Civil War; that is, I am not speaking of the growth of the National or Federal Government as against States’ Rights. I mean rather a change in the idea of the State itself, whether it be represented by the President at Washington or by the humblest trustee of a village school.

It is especially significant that this “magnification” of the State is looked upon, not as something exceptional, but as something natural and normal. Just as we say, “*Inter arma silent leges*,” so we know that there are

abnormal conditions in which the State may undertake enterprises that in ordinary circumstances it will leave to private initiative. In a famine or a flood, in a fire or an earthquake, in a plague or a panic, the State has to act, and to act quickly. In such cases the individual withers and is lost in the general need. Moreover, in States that are composed of superior and inferior races or are made up of various classes or strata of differing degrees of prosperity and culture, usually the result of one or more military conquests, we expect to find a modern government in its just desire to benefit all classes of its citizens, adopting measures that savor of paternalism. But here in America we are dealing with a homogeneous people that has enjoyed freedom for nearly a century and a half. We are dealing with a race which (neglecting the colored population) has had during that time a government the most democratic that has ever existed. We are dealing with a country where one man is as good as another, and where popular education has been worshiped as the palladium of popular liberty. We are dealing with a Constitution in which free thought and free speech have been maintained as in no other form of civil society. We are dealing with citizens whose franchises are of the broadest description and who sit in their curule chairs, not only as the king the barbarians saw in the Roman Senate, but also as philosophers, the decision of whose wisdom is the court of last resort. Let the people rule, let the people decide, is the slogan under which our hosts are marching forth to war, and it is on this people, this assembly of rulers and judges, in a time of peace and prosperity, that the "magnification" of the State is invoked as the only cure for the multitudinous evils that afflict us.

To describe adequately the process which I have called the "magnification" of the State would require a survey of all the departments of government and an examination of all the lines of national and local development. Such a survey would exceed the limits of a paper, and is of course not to be thought of. I will therefore take one specimen of the process, a specimen which I think will be of general interest to you as citizens, and of special interest to you as members of the teaching profession. I mean the "magnification" of the State in reference to the Family and the School.

There is not one of you, I am sure, that has not had forced upon him the actual and pressing question of the increased cost of living. No words of mine could add to the discussions in the public press or describe the feelings of those who nowadays contemplate their monthly bills. So harrowing a subject is best left to silence. But we may ask, What is the cause of the growing dearness of the necessities of life? No doubt, there are many causes. Some will fix on the Tariff and some on the Trusts, namely, the rising rate in the expenditure of the public funds.

The association of the words "publicans and sinners," so striking in the Roman period of Sacred History, is no longer in this country an idea "not understood of the people." The taxgatherer is abroad in the land with a vengeance. During the past ten years, in a district where there has been neither boom nor catastrophe, my parish taxes have risen from \$287 to \$573, an increment of a hundred per cent. What is the reason? The reason is that the city is spending more money. We want a monumental city hall, and we must pay for it. We want modern fire houses, and we must pay for them. We

want palatial public schools, and we must pay for them. The old Romans built their temples and their palaces and their theatres from the plunder of the provinces; we build them from the plunder of ourselves.

As is known to everybody, this increase in taxes has to be met ultimately by the consumer. When the landlord has to pay more on his property, he makes the tenant pay more on the rent. When the tenant has to pay more on the rent, he makes the purchaser pay more on the commodities he needs. The baker increases the cost of the loaf or lessens its size. The butcher announces that meat has gone up, and in the raise recoups himself for his tribute to the landlord. So, while it is not the only factor in the increased cost of living, still the increase of taxation caused by the lavish expenditure of public money is one which the student of economics cannot afford to neglect.

Now, if the swollen rate of taxation were caused only by the installation of permanent improvements, there would be some hope of abatement as the bonds are redeemed. But, unfortunately, the annual expenses of civic administration are also rising. This is especially true in public education. In California the cost of the public schools had climbed from a low proportion of the general expenditure until now it equals that of all the other departments put together. Of every hundred dollars raised by this State to pay its way, the State system of education absorbs fifty. And the end is not yet. There is now before the people a free text-book proposition, the adoption of which will materially increase our burdens, for adopted it will be unless all the signs of the times are at fault.

The steady rise of the school appropriation in proportion to the appropriation required to carry out the other

functions of the State is not due to expenditure for purely school purposes or for the betterment of teachers' salaries. If such were the case there would not be so much room for complaint, because there would be a natural limit in view. But the increase is caused by the development of new activities undertaken in connection with the schools proper, and to this development there appears to be no horizon. It is a form of the "magnification" of the State which costs money and multiplies with the fearsome fecundity of a microbe in a favorable culture medium.

One needs not be so very old to remember a time when the American common school was an agency for the diffusion of the elements of education. It taught the youth of the land how to read, write and figure, and was content if its graduates could perform these operations with accuracy and facility. The college was frankly for such as sought a liberal education in order to pursue what are known as the learned professions. Now, however, the common schools are so crammed with subjects that the mastery of the elements of education is a most uncommon achievement among its graduates. Between the college and the common school the high school has arisen, and at one end of its development it proclaims itself the University of the People, and at the other end it proposes to absorb two grades of the elementary course in order to produce that scholastic mermaid known as the intermediate school. In revenge the common school is reaching back to ravage the nursery; and the kindergarten dignifies with the name of scholastic education the processes of infantile alimentation, and the sub-conscious suggestion of somnolence produced by the oscillatory movement of the cradle and the crowning of that prehistoric and catastrophic epic, "Rock-a-Bye, Baby, on

the Tree Top." The college is submerged in the university, which no longer demands of its alumni the discipline of an organic course of instruction, but has become an immense intellectual department store offering information on everything under the sun; and its customers wander from counter to counter inspecting and sampling the wares usually at their own sweet will. Moreover, the extension of the domain of knowledge or the search for new truth tends more and more to absorb university energies, so that the degree formerly the hall mark of a university course satisfactorily absolved has now become the sign of matriculation into the post-graduate departments, as if men were to be always learning and never arriving at the knowledge of the truth.

Years ago, when the advocates of parental rights in the matter of education were arguing against the incipient encroachments of the State they prophesied that the processes then begun would infallibly lead to communism or Socialism. They were laughed at for their pains. Such consequences might be feared in the effete Latin nations of Europe, but the sturdy individualism of America could not be corrupted by free public schools. We have passed far beyond the forebodings of those timid Cassandras. Not only have we free schools, but free books, free lunch, free clothes and free transportation. Not universally as yet, but more and more widely adopted every day. In the schools the State inoculates the children against smallpox, insures them against toothache, examines them for eye strain, searches their inward parts for adenoids, and if their little interiors escape the State surgeon's knife it is because the unfortunate infants are void and empty. Then there are trained nurses to inspect their food, to supervise their digestion, to feel their pulse, to

test their sputum. Nay, the commonest of domestic operations cannot escape the catholic care of the School Board, and there is a maid to comb the children's hair, to wash their face, to clean their teeth, to pare their nails, to button their frocks and to tie their shoes.

Formerly play was considered the very antithesis of school. Its natural spontaneity was contrasted with the artificial routine of the class room. The old saw had it: "All work and no play makes Jack a dull boy." But now the long hand of the all-compelling pedagogue has reached out into the playground, not only during school time, but in the once inviolable hours after school. No longer may the youth of the nation gambol on the green, or play ball in the vacant lot, or even do chores for mother. They are herded into so-called playgrounds, tagged, measured, weighed and card-catalogued. All the natural spontaneity of play has disappeared. The children are automata, the corpora vilia for the experiments of scientists, whose researches have never been equalled since Gulliver in his travels happened upon the philosophers of Laputa. With rings on their fingers and bells on their toes, pedometers on their ankles and resistance coils on their elbows, they are put through the predigested motions that make the formal exercise of the gymnasium a torture to every normal and healthy child.

But that is not all. You remember the Old Man of the Sea in the veracious history of Sinbad the Sailor. The school, having once got on the neck of the community, bids fair to stay there forever. Having completely subdued the children, and having taught them that their time and their powers no longer belong to themselves or their parents, but to the State, as represented by the school authorities, the latest development aims to hold

them in tutelage all the days of their life. Lest you may think I am trying to raise a cheap laugh by indulging in burlesque, I hasten to quote my authority for what follows. In the *Saturday Evening Post* of June 1, 1912, you will find an article entitled, "The Discovery of the Schoolhouse," by Frederick C. Howe, in which is given a sympathetic synopsis of a conference held in Madison, Wisconsin, on the new uses of the public school. That conference was no mere convention of cranks, but was attended by such men as Governor Woodrow Wilson, of New Jersey; Governor Stubbs, of Kansas; Governor McGovern, of Wisconsin; Senators Clapp and Pomerene, and university presidents, editors, educators, architects, from all over the country. The general thesis to which all subscribed was that it is a mistake to restrict the use of the school house to the seven hours of the school day. It belongs to the people and should be at the disposal of the people. It is downright waste not to use it after school hours for all kinds of social and civic activities. The American public school house should be the expression of popular fervor, like the cathedrals of the Middle Ages, the centre of popular life, like the Forum of ancient Rome.

The new uses to which the schools are to be put are many and various, but they all have the common characteristic that they call for an immense expenditure of public money. In Rochester certain people, in order to avoid the waste of closed school houses, induced the Board of Education to appropriate \$5,000 to keep them open fourteen hours in the day, instead of seven, as if a man owning a \$30 automobile duster should invest \$3,000 in a car lest the \$30 be unused. Chicago has spent \$11,000,000 in the cause, and New York distributes annually

\$228,000 for school lectures and neighborhood gatherings alone.

In future the school house is to harbor a town meeting in perpetual session. Thither shall come the mayor, the councilmen, and even the majestic congressmen, to give an account of their stewardship. The dull scholastic atmosphere shall be brightened by discussions on taxes, roads and candidates, and the stagnant air of authority made to vibrate to miniature cyclones of referendum and recall. There, too, under the guidance of the beneficent pedagogue, the citizenry is to be organized for the overthrow of the wicked boss and the destruction of the political machine. One of the most pathetic sights of the conference was the look of pained astonishment that overspread the assembly as the beneficent pedagogue reported how the wicked boss aforesaid had smitten him hip and thigh and distributed his spoils.

The school is to be not only an everlasting town meeting, but it is to be a never-fading village-green with an eternal May pole. "Rings, bars and tumbling mats" oust the stiff and antiquated desks. "Boxing and wrestling matches" replace the caligraphic exercises at the blackboard. "Basketball games" teach an accuracy unknown to the multiplication table. In part return for its quarter of a million expenditure, a school official of New York "visited one of the schools last fall and found 300 young people dancing under wholesome surroundings."

Moreover, the school-centre is to be the church of the people—not a futile dogmatic church, but a modern church that brings results. Libraries, lectures, moving pictures, minstrel shows, music, ice cream and spelling bees—these are the seven sacraments of the new dispensation, and they work *ex opere operato*. "Mr. Clarence

A. Perry, engaged by the Russell Sage foundation of New York to make a study of school centres, says, after an investigation of conditions in large cities: 'The girl without a social centre is the mother of the woman on the street.' Nay, more, the social centre is the "one thing the city has to choose between the schools and the play centres; it could, I believe, give up the schools more safely than it could go without the play centres." Before their benign influence the "gangs of toughs" that infest our cities will disappear. Instances are given of how they have been metamorphosed into "debating clubs," to the great admiration of the merchants of the place. Surely, admiration in its original sense is the only feeling that could be aroused by the pale-livered doctrine that the superabounding vitality of red-blooded youth could find sufficient outlet for its energies in "speaking pieces."

The new school house is to be the seat of a popular university. There is to be the natural habitat of the free lecturer. The winter before last 700 of the species were turned loose on the inoffensive people of New York City alone. If the lecturers were anything like those evolved in this vicinity, I have a deep and abiding sympathy for the 5,400 audiences that attended them. My experience of such lectures is that, considered as a means of education, their value is nil, and that considered as a form of entertainment their cost is exorbitant.

And this university is never to let go its grip on the people until death doth them part. One of the apostles of the new discovery spoke of a "life-long university," and from the experience of Wisconsin was drawn the hope that "some day we shall be able to go to college all our lives—and without leaving our own ward or county." Only a sublimated university professor could conceive

the summum bonum of human existence as going to school forever.

It would tire your patience if I were to describe in detail all the proposals for using the school house. It is to be an agricultural experiment station, a cooperative store, a town hall, a people's club, a theatre, a branch library, a public employment bureau, a health office, a dental dispensary, a headquarters for school nurses, a pure milk depot, an art gallery, a voting booth, a concert hall, a billiard room and a restaurant. I will sum up this description of our present conditions by quoting the closing paragraphs of the article referred to above. It is true that the whole program has nowhere been realized, but a real program it is, and if enthusiasm and sincerity can bring it into effect its promoters are rich in both qualities. Here is Mr. Howe's conclusion: "The school house is waiting for democracy—for the democracy that is fast finding its voice all over America. It will be the new town hall—the town hall that bred the spirit of the Revolution prior to the Battle of Lexington. In the school houses we shall breed the orators, statesmen and politicians of the future. From them will issue the musician and the artist. Out of it a new drama will spring.

"The school house will make culture, education and companionship life-long things. In the revived old red school house democracy has possibilities that no one has fully dreamed of. It will be democracy's Acropolis! About it the life of the community will centre as it centred about the Forum in ancient Rome."

The Family, State and School

BY REV. PETER C. YORKE, D.D., SAN FRANCISCO.

Paper read at the annual convention of the Catholic Educational Association, June 24-27, 1912:

II. THE CAUSES.

The foregoing rapid survey of actual conditions in American school life shows how great a hold the civic authority has obtained on the processes of education—how far the “magnification” of the State has advanced in this direction alone. The description of the proposed uses of the school house measures the extent to which the new thought hopes to go. In this latter department, there is much said about the people using the school house for this, that and the other purpose; there is nothing said about the manner in which they are to use it. After all, no matter how democratic the organization of a community may be, the people must act through officials. At the Madison conference no one seems to have thought of the number of hands necessary to do the many-sided work centred in the new school house. The janitor would be compelled to abdicate his ancient solitary reign, and every school centre would be a miniature State capitol and Washington combined. A horde of officials as industrious as the aphids on a rose bush would draw sustenance from the treasury of every school district. A band of experts would dominate the daily

life of the people down to its minutest details. It would be a standing army before which the battalions of Germany would fade into insignificance; it would be a bureaucracy before which the multitudinous officials of France would hide their diminished heads.

Naturally the question arises at this point, How does it come to pass that people so individualistic as the Americans and so attached to personal liberty permit such interference with their elementary rights, and what is it that moves men of education and experience in public business to desire to push to such extremes the "magnification" of the State?

As in every other great movement affecting the national life, it is impossible to fix on one cause as an adequate explanation of all the phenomena. The forces behind the tendencies are for the most part obscure or rather we are too close to them to appreciate their nature. There are, however, certain facts, some of universal occurrence and some peculiar to American conditions, which may throw light on the receptivity of the public to the new apostolate, while I am inclined to believe that the apostolate itself is motivated by a false philosophy concerning the nature of the State and a false theory concerning the development of the human race.

The first fact to which I would call your attention as explanatory of the readiness of the people to barter their rights and liberties, is the desire to get something for nothing. This appetite is universal, and manifests itself in such familiar forms as the bargain sale, the trading stamp, the coupon and the premium. Now you will find that it is practically impossible to convince the ordinary citizen, who is taxed only indirectly, that he pays, and pays dearly, for the education his children receive in the

public schools. He is firmly convinced that he is getting something for nothing—that the State is giving his little ones a gratuitous gift out of its own resources. Hence, when it is proposed to extend the scope of the State's generosity and to present the pupils with free text books, he grows enthusiastic over the prospect of sharing more largely in the public beneficence, never thinking that the State has nothing except what it gets from the people, and that he is paying the piper without having the privilege of calling the tune.

When the ordinary citizen is a property owner and a direct taxpayer, he argues in some such fashion as this: I am paying taxes for the support of the public schools; therefore it is economy for me to use them. The more use I make of them, the larger return I receive from my contribution to the State. In fact, I get back more than I pay, especially if I can avail myself of free text books, free lunch and free transportation. So far I am getting something for nothing. But he does not realize the wear and tear on his taxes caused by the numerous middlemen who handle them from the time they leave his hands until they are brought back by his children, and particularly he does not realize that the time of his children's schooling is only a short period of his taxpaying existence—children come and children go, but taxes go on forever.

Another fact of universal experience is human selfishness. It is not a pleasant trait to consider, but we must acknowledge the existence among men of the tendency to shift their burdens to other people's shoulders. Those who have to do with institutions for the care of dependent children, the sick or the aged, know how ready certain persons are to turn their charges over to charity, public

or private. A man, for instance, is left a widower with a number of children. He is in good health, is earning good wages, and promises the institution to pay for the rearing of his offspring. For a while he keeps his promise, but how often it happens that the payments become irregular and finally cease. He has married again, and moved away, and left his children to be cared for by the Church or State. Those of you who have had experience in orphan asylums know what measures you are compelled to adopt in order to protect the rights of children whose parents abandon them to the institution in their helpless infancy, but who wish to reclaim them the minute they are able to earn a dollar. These, it is true, are extreme cases, but they bear witness to a widespread tendency to shift burdens to other shoulders. All I have seen of settlement work leads me to believe that, while beneficial in many respects, its great drawback lies in developing in the children the belief that they are entitled to something for nothing, and in emphasizing in the parents the tendency to allow other people to do for their young what they themselves are bound to do. Hence, if the public school undertakes the ordinary domestic operations I have described above—operations which naturally belong to the home and the parent—especially if it offers free nursing and free medical attendance, things which cost money, we will find people ready enough to acquiesce, though deep down in their hearts they know they are sacrificing their self-respect and are pauperizing themselves and their children.

There is in America a special cause predisposing us to State interference. It is the correlative of the Puritan passion for meddling in other people's business. When the revolt of the sixteenth century separated the northern

nations from the Church the organization of the new religions took two different paths. Protestantism is in its essence a protest against the separate natures of Church and State. It denies the existence of two distinct societies, each independent and supreme in its own sphere, and having between them charge of the destinies of mankind. In England and Germany the State absorbed the Church: in Geneva and Scotland the Church absorbed the State. New England was peopled by the spiritual children of Geneva and Scotland. The Puritans believed that the State was merely a department of the Church and should be ruled despotically in the interests of the Church. Hence came, in the halcyon days of Massachusetts, the banishment of heretics, the clipping of Quakers' ears, the persecution of witches and the minute and vexatious regulations known as the Blue Laws. Hence come, even in our own time, though the State has long since emancipated itself, the continuous interference of the preachers in civic affairs, the steady pressure of the churches on the public schools, especially the numerous political movements for regulating, antagonizing, suppressing everything in the heavens above and the earth beneath and the waters under the earth. Never was a nation so afflicted as this with crusades, armies, phalanxes, leagues, bands, movements, ribbons white, blue and red, pledges total, partial, and for a while, reforms, abolitions, insurgencies, uplifts, fads, fancies and fanaticisms—all the spawn of the Puritan policy—

“To compound for sins that they’re inclined to
By damning those they have no mind to.”

America is the native home of the patent medicine, and our patent medicine is designed, not only for the

body, but also for the mind. Just as we believe in a cure-all for the ills of the flesh, so we believe in a cure-all for the ills of the soul. When anything goes wrong with the body politic, our first thought is: Let us make a law; and we have enough of fool provisions on our statute books for legislating people into morality to furnish material for the collective hallucinations of a dozen insane asylums.

During the nineteenth century the great sovereign universal and efficacious American patent medicine was education. Education would not only deliver us from Popery, brass money and wooden shoes, but the three R's were proclaimed as an infallible specific for the elimination of crime and the production of good citizenship. Indeed, if we have the courage to sample the arguments for our public school system published sixty years ago, we shall find that they all taste of the soothing syrups whose alluring advertisements delighted our grandmothers.

Moreover, as, when one bottle of the patent medicine does not cure, you are strongly recommended to try a second, and it is impressed upon you that to obtain results the treatment must be kept up, so, when the splendid results that were to come from the public schools did not materialize, the cry went forth for more public schools. Hence it has come to pass that in the welter of public opinion on matters scholastic there are only two things on which all agree, namely, that the schools have not produced the results predicted, and therefore it is necessary to spend more money upon them, to enlarge their scope, to multiply their activities, for this kind of a kingdom of heaven also suffereth violence, and we must bankrupt ourselves, if necessary, in order to bear it away.

Such are a few of what I may call the passive causes that favor the "magnification" of the State in education. Let us now consider some of the active causes—the motives that impel men to become apostles of the new movement. Here I will briefly allude to what may be called the motive power of graft. For instance, a church or a sectarian society establishes a kindergarten, a wood yard or a social settlement. Everything goes on swimmingly until the novelty wears off and the subscriptions begin to fail. The next step is to proclaim the work non-sectarian and to appeal to a larger circle of subscribers. For a while this measure brings some relief, but again the difficulty of making ends meet raises its ugly head. Then—nobody can tell how it is done—but the first thing you know is that the kindergarten has been incorporated into the public school system, the wood yard has become a municipal enterprise, and the social settlement is subsidized by the city department of charities, and the most beautiful arrangement of all is that the original staff remain to carry on the work, now, of course, at the expense of the public funds.

Proceedings such as this, however, are overshadowed by the two great impelling causes of the "magnification" of the State, which appeal not only to the practical politician, but to the educated man, the enthusiast, the humanitarian, for it is from the ranks of such as these are drawn its most effective protagonists.

Here it may be well to clear the ground by calling to your mind the complete disappearance of Protestantism in America as an intellectual or moral motive power. The organizations, indeed, exist, but the soul is dead within them. The antagonism to the Mother Church is still there, but it energizes only in silly paroxysms of

bigotry—beating its head against a stone wall. The old dogmas, false as they were, or rather half truths as they were, had a certain force, but you might search Protestantism with lamps and find no trace of those old dogmas now. Modernism has eaten out the marrow of the ministry, agnosticism is the very breath on which the laity lives. Hence the Protestant churches are seeking on every side for some living thing on which they may fasten themselves, and the pulpits are busy proclaiming the beauties of social service and civic worth, the value of the institutional church and the necessity of business methods in religion, and such like patent substitutes for the one thing the Apostle chose to know—Jesus Christ and Him Crucified.

Hence it is that when public men face the problems of the day they have no inspiration in the religion of their fathers, and it is an article of faith with them that the Catholic Church has nothing, at least in the province of intellect, that an enlightened man need consider. Consequently, they are thrown back on the premises of mere materialism, and their philosophy deals with a humanity whose destinies are bounded by the cradle and the grave.

Among the tenets of modern philosophy perhaps the most universal is that concerning the nature of the State. Nothing is more common nowadays than to hear that the people are the State, and that the people must rule. No doubt, there is a sense in which these statements are true, but there is a sense also in which they are false, and unfortunately it is in the false sense they obtain currency amongst us. The theory of the social contract is the theory on which all our modern American policies are founded. The individuals of a country

create the State by agreeing to give certain powers to the government. The only limit to the power of the State is the will of the people. No matter what the voters authorize the State to do, that the State has a right to do.

Hence it follows that there is nothing in human life, nothing in human society, that is not within the jurisdiction of the State. Therefore every human organization derives not only its powers, but its very existence from the State. Therefore every individual is completely at the mercy of the State. If the family exists, it is because the State has made it and endowed it with certain rights and privileges, which rights and privileges the State can alter or take away. If the Church exists, it is because the State incorporates or tolerates it. It has no powers of its own, it can enjoy only those granted by law, assumed by custom, and allowed by indifference. If the individual has any rights, it is because the omnipotent State, that is to say, the will of the people, has not taken them from him; if he has any privileges, it is because the State, that is to say, the majority, has in its beneficence enfranchised him.

This is the first principle of modern philosophy, and the second is the popular conception of the theory of evolution. In these two tenets we have sufficient explanation of the new apostolate of the "magnification" of the State, for on them hangeth the Law and the Prophets. I do not intend here to enter on a scientific examination of the doctrine of evolution or of the various schools into which its supporters are divided. It is sufficient to know evolution as the masses understand it, and this sort of evolution is in reality a religion, or rather a superstition. Of the millions of men who give their adhesion to the tenets of evolution there are very few who

are competent to render a reason for the faith that is in them, and these few usually adopt an attitude of philosophic doubt. But this does not prevent the so-called popular philosophers from presenting evolution, not as a working hypothesis in the study of nature, but as a demonstrated scientific fact—the great achievement of modern research. So from newspaper and magazine, from text book and platform, goes up the cry with more than Mahometan insistency: "Great is evolution, and Darwin is its prophet."

The popular religion of evolution may be summed up in two dogmas: First, we are in a condition of constant development, and, secondly, development is caused and directed by external agencies, that is to say, the environment or the conditions in which we live, and move, and have our being. Hence it follows that if we are to develop along favorable lines, we must exist in a favorable environment. But as we are now intelligent beings we must no longer leave our environment to the haphazard methods of nature; we must, on the contrary, bend our intelligence to the task of so regulating the conditions surrounding the race that humanity will be raised to higher and higher planes.

You see at once how this theory of the molding power of external circumstances dovetails into the Puritan system of Blue Laws and inquisitorial regulations, and you can understand why the religion of evolution has made so complete a conquest of the non-Catholic American mind. The Christian teaching that the kingdom of heaven is within us is utterly rejected. With the calm pity of superior culture they correct the Christ who bids us to seek first the kingdom of heaven and its justice, and all material needs shall be satisfied, and they pro-

claim that we must first be anxious as to what we shall eat, and what we shall drink, and wherewithal we shall be clothed, and then they say the kingdom of heaven shall be added to us.

Hence in the domain of education the philosophy of evolution rejects the idea that teaching is the awakening and guiding of a vital process in the mind of the pupil by which his internal and native energies are exercised and developed until he is able to employ them as a free agent on a universe over which he has been given dominion. Rather the mind of the child is a plastic mass, to be molded by the forces that surround it, and to take on the image and likeness of its environment. Wherefore the necessity of one great supervising intelligence to deal with the circumstances in which the nation's youth is spent. No longer must their shaping be left to accident, to nature or to the family, but the authority of the State must be exercised and the finances of the State must be spent, that the child of the State shall be fashioned as the highest intelligence of the State directs.

Surely it is a magnificent vision that has dawned on the proud eyes of the philosophers of our day, as magnificent as the vision that shone before the Son of the Morning that time his ambitious feet ascended the sides of the North and aspired to the throne of the Most High. They sit in serene majesty on their seats of learning, and on their knees lie the fortunes of men as on the knees of the gods. On their shoulders is the key of knowledge, in their hands the rod of power, on their lips the creative word. Before the brightness of their rising the other-world picture of the pale and thorn-crowned Galilean fades away and Man has come into his own at last. No longer shall he lift lame hands to a

heaven that hears not and to a God that answers not. Heaven is here upon earth and humanity is god—a god not only conscious of his own needs, but omnipotent in supplying them. No more is he to be named less than the angels—he is the Demiurge who lords it over the powers of nature and bends them to his will. And lo! as a butterfly on a summer's day brushes against the cheek of a child, the frozen mass glides by the steel sides of man's mightiest achievement, and in a moment the gorgeous palace with its human freight is

“Shot, precipitated
Adown Titanic glooms of chasmed fears.”

A microscopic germ begotten in the corruption of earth drags through the untimely gates of death him who taught men to spurn the earth, to walk on the wings of the wind and to sail with the eagle's steadfast eye into the splendors of the sun. *Vanitas vanitatum et omnia vanitas.*

The Family, State and School

BY REV. PETER C. YORKE, D.D., SAN FRANCISCO.

Paper read at the annual convention of the Catholic Educational Association, June 24-27, 1912.

III. THE OUTLOOK.

Having considered American conditions in as far as they refer to the school, the family and the State, and having tried to find out what are the causes that have produced those conditions, it is now in order to ask ourselves what should be our practical attitude as Catholics and Americans towards this state of things.

While I do not wish to pose as a pessimist or to minimize in any way our rights and our duties as citizens or to disparage the talent for public affairs and the devotion to principle that undoubtedly exist amongst us, still I am convinced that we can do nothing by direct action to arrest the "magnification" of the State, the abasement of the family and the elimination of the individual in the province of education. My reasons for this belief I will give briefly. In the first place, the ruling thought of this country is now secularist. The public schools have done their work well. They have atrophied the religious sense in the vast majority of their graduates. The universities are substituting the superstition of evolution for the cast-off clouds of Christianity. Thus all over the country to-day we have in full blast innumerable factories, not in-

deed for the making of infidels, but for the production of devotees to the cult of humanity. In their opinion, revealed religion is a delusion and a snare, and, having acuteness enough to recognize that Catholicism is the only logical form of revealed religion extant, they look upon it as the most indefensible. Therefore, any direct proposal coming from us would not even be examined. The mere fact that it emanates from Catholics insures its immediate and unanimous rejection.

In the second place, the great body of American non-Catholics have it in their bones that we want to destroy the public schools. As long as we pay our taxes and say nothing, the feeling is quiescent, but let us make the most innocent proposal about the schools, which after all are our schools as much as theirs, and immediately the red flag is thrown to the wind, the big drum is beaten, and the country is stirred to guard its liberties against the Pope. There is absolutely nothing we can do to remove this prejudice. We may admit the practical necessity of public schools such as we have in the States, we may pay for their upkeep, we may serve on School Boards, we may teach in their halls, we may send our children to their classes—but there is one thing we cannot do, and that is give our approval to the theory that mere secular education can take the place of the grace of God and the Gospel of Jesus Christ. That flag we nail to the mast. As long as we keep it flying we must be objects of suspicion to those who make secularism their idol. They have lifted up their image of silver and gold, and they command all, under pain of high treason, to fall down and adore it. But we—much as we dislike to stand apart from our fellow citizens—we must worship towards Jerusalem. We know there is but one way for man to be born again,

and that is of water and the Holy Ghost. We know there is but one way for man to attain the full possibilities of human life, and that is by denying himself and taking up his cross and following in the narrow way that is marked by tears and blood. We know there is but one way for man to reach the destiny for which he was created, and that is by persevering to the end in faith and hope and charity. In the face of this knowledge and of these tremendous mysteries, how puny are the devices of human wisdom, how contemptible the threat of human anger, how high the commission laid upon every one of us, "We must obey God rather than man."

In the third place, even in the rare cases when our arguments are considered and their force is felt, the result is not to draw the upholders of secular education to our position, but to force them further along their own lines. For instance, one permanent result of nearly a century's argumentation on the part of Catholics is the establishment of the truth that the training of the intellect does not involve the training of the will. Mere knowledge does not make character. The most ardent supporters of secular education now admit this as a first principle; but it does not bring them a whit nearer to the Catholic contention that the only sure and efficacious way for training the will is through religion. On the contrary, their dislike for religion is only intensified, and they would banish it from home life and from public life as they have banished it from school life. In fact, the original position of the secularists in America, as elsewhere, was that religion is a detriment in education. In the early days they carefully masked that position, because religion was in possession. They gracefully set religion in a niche apart, and insinuated that knowledge was not only power, but

morality. Now that logic and experience have shown the folly of their principle, their remedy is not to bring back religion, but to expel it from the balance of the citizen's life and substitute therefor external influences under State control. In fact, as anti-Christ, they parallel the Christian teaching that an unlettered man of good morals is a better citizen than a learned man of bad morals, as we have seen in the report of the investigator of the Sage Foundation, who said that the city could better afford to give up the schools than the social centers.

At this point, in order to guard against misunderstanding, let me say a word about our attitude towards free schools, free text books, free lunches, playgrounds, social centers and the like. As far as I know, there is nothing in Catholic teaching or in Catholic practice antagonistic to those devices considered in themselves. As a matter of fact, I do not think I am wrong in saying that the ideal Catholic school is a free school. Such, at least, is my reading of Church legislation, not only in modern times, but in the dim ages when Christian schools were first organized. It is true that in many places it is undesirable to realize that ideal under our circumstances, and that in other places it is impossible—nevertheless, the ideal is there. I know of many schools—in Ireland, for instance—where the Brothers and Sisters not only gave their pupils a free breakfast, but also free clothes. As to playgrounds, gymnasiums, social centers and the like, I don't suppose there is any priest who at some time in his career has not tried to help and interest the young people in his charge by some such attractions, and often with considerable success. Far be it from us to object to any measure that would alleviate the burden of the poor and brighten their lives. We recognize that if in a great city

the vacant lot has disappeared, we must institute the municipal playground to keep the children off the streets. We know too well the manifold temptations that encompass the young not to be glad to see centers multiplied where they may find decent amusement in honest surroundings. What we object to is, in the first place, the attempt to make the conditions of a congested city the rule and law for the whole nation and the exaltation of the means to meet the consequences of congestion as an end in itself to be sought for, regardless of consequences. In the second place, we object to the adoption of palliatives when the source of the evil continues active. What is the use of a porous plaster on a broken leg? How can a playground abate the tenement nuisance? The real remedy is to regulate or, if necessary, destroy the greedy landlordism that houses human beings in rabbit hutches. It often comes to me when I read of our distinguished Catholic publicists thundering against Socialism that they would be doing far better work for our Church and our people if they thundered against the evils that have produced Socialism. After all, the people in our care are they who have most to gain spiritually and materially from a betterment of economic conditions. I will confess it gets on my nerves as I see Catholics swell up with complacency when they are patronizingly told that the Church is the great bulwark of property by some millionaire against whom the defrauded wages of his workmen are crying to Heaven for vengeance. It is true we defend the right of private property; but we also proclaim the duties of private property, and I say with a full sense of responsibility and a knowledge of what the people are thinking that the times demand that we put the emphasis of our teaching not so much on the absolute rights of

property as on its fiduciary character, a character that entails duties towards the community not the less obligatory because they are rooted in the virtue of charity instead of in the virtue of justice.

In the third place, our objection to those devices are founded in the use made of them to destroy the independence of the individual and the authority of the family and to exalt unduly the powers of the State. In the course of this paper I have given sufficient examples of this tendency to absolve me from the obligation of enlarging on the subject now. I will therefore hasten to the conclusion by explaining what I mean by indirect action in meeting the "magnification" of the State, especially in the province of education.

Inasmuch as we cannot expect to influence those who are without, we must endeavor to confirm those who are within. Our mission now does not lead us into the way of the Gentiles or the cities of the Samaritans, but to the sheep that perish of the House of Israel. If the Catholic community is the salt of the earth, what will happen if the salt lose its savor? While the Church as Church is indefectible, any local church may fade and die. Is the spirit of the American Church such that we need have no fear? How stands it with the laity who have to bear the brunt of the battle? Are they clad in the whole armor of God? Are they girt with truth and shod with the Gospel, and shielded with faith, and helmeted with salvation, and armed with the sword of the Spirit which is the word of God?

That is the question we must put to ourselves, and if there be the slightest hesitation in the reply there is the weak spot we must at once repair. It is not enough in these days that Catholics—especially Catholics who are

in public life—should know only the truths necessary to their personal salvation. On them is the solicitude of Church and State, and if they would do their duty they must know the Catholic attitude toward the great fundamental problems of society that are now occupying the public mind. We have a philosophy which is the outcome of the noblest efforts of human reason, enlightened by divine revelation and controlled by the experience of all the ages. To know that philosophy and to apply its principles to the questions of the day is the by no means easy task for which our educated Catholics should be fitted. Then, indeed, will they be men of light and leading. Then, indeed, will their conclusions stand the test of time, of facts and of argument. Then, indeed, will they be not only the champions of the Church, but also the benefactors of the State, for righteousness, and righteousness alone, exalteth a nation.

And as the main movement we have to meet is the undue extension of the powers of the State, so it is necessary for us to have exact and clear-cut ideas of the nature of the State. This is a wide subject which I can not touch now; but it is fully elaborated in the immortal encyclicals of Leo XIII and in the numerous text books of Catholic philosophy. In view, however, of our special circumstances, there is one point we cannot emphasize too strongly or too often, and that is that the State is not an artificial creation of man's good pleasure. The State exists independently of the will of man, and its essence and its properties are determined by nature. It is therefore a natural entity, and though, like most natural entities, it is improved by art, there is a limit to the application of art beyond which there is decay and death. The State, too, is not omnipotent; its powers are re-

stricted, and no amount of legislation, direct or indirect, can give the State authority beyond its sphere.

Then the family is not a product of man's devising. It also is a natural society and derives its rights, not from the State, but from nature. It is true it is subordinate to the State, but, as the State did not make it, the State cannot destroy it. It is the Ark of the Covenant, and if any man lay profane hands upon it his generation is cut off from the face of the earth.

Neither is God's Church an artificial creation of human wisdom, nor yet is it a natural society. It is a supernatural organization founded by Christ and set in this world, not as subordinate to the State or drawing its power from the State, but as supreme and independent in its own sphere. It is indeed ready to cooperate with the State in all that pertains to human welfare. It is most scrupulous of the rights of the State and most generous in its concessions in mixed matters as long as principle is not touched. But when it comes to its divine authority and its essential attributes, then it is ready to suffer all things, even to the effusion of blood, rather than betray the trust committed to it by Christ.

Here it seems to me that it is absolutely necessary for us to indoctrinate the minds of the rising generation with the history of the Church's long struggle for liberty, the achievements of the confessors and the glorious testimony of the martyrs. Americans have grown so used to freedom that they have ceased to appreciate it. The generation that came to this country from over seas knew what persecution meant. Few of their children that have been born here know what it is to suffer for the faith.

Hence it is necessary for us to implant deep in their minds the truth that Christ is a sign to be spoken against

and that His Church is a walled city beleaguered by the Gates of Hell. In every age the State has striven to bring her into bondage and to do violence to the conscience of her children. We hope and pray that our times may be peaceful and that we may not see the destruction of that toleration that has been our country's noblest boast. But we know not the day nor the hour. We must be always ready, for the trial may come sooner than we imagine. It is impossible for the pagan State not to persecute, and for many a long day all our national forces have been making the State pagan.

To impress those ideas upon our people so that they may become, as it were, a second nature to them, we must have recourse to the ancient practice of the Church. When heresies arise, as they must arise, the ecclesiastical authority examines them, discusses them, states their tenets in precise language, condemns them, and publishes the form of sound words that enshrines the true teaching. In this process her most learned men are engaged, and every resource of sacred and even profane science is invoked. But the Church is not content with this purely intellectual procedure. She casts about for some pious practice, some sacramental, some popular devotion, and she makes it, as it were, the symbol of the dogma she has defined. For instance, the doctrine of our redemption by the death of Christ was a stumbling block to the Jews and a folly to the Gentiles. To emphasize her teaching the Church adopted the Cross as the exponent of that mystery. The Christians signed it on their bodies, wore it on their clothes, impressed it on their domestic utensils, placed it on their churches, imposed it on the very crown of empire, and after two thousand years we still proudly call it the sign of salvation. In the same way, when the

single personality of Christ was denied by the Nestorians, the Church was not satisfied with learned definitions of the dogma in council, but, commanding the people to invoke the Blessed Virgin as the Mother of God, she brought home to the rudest the truth that the same Person who is the Son of God is also Son of the Virgin Mary.

Now, while it is necessary for educated Catholics to know the great principles and conclusions of Catholic philosophy, it is also necessary to put those principles and conclusions into some concrete form that will impress upon the minds of all the rights of the family, of the individual and of the Church against the unregulated ambition of the State. For such a purpose I know of nothing more fitting, nothing more available, nothing more efficacious, than the parochial school.

The parochial school stands as a monument to the conviction of Catholic parents that on them God has laid the primary obligation of educating their children. It stands as the fortress of the family—a testimony to the fact that nature has instituted the domestic society as the proper means for raising citizens, not only for the commonwealths of earth, but also for the Kingdom of Heaven. It stands as the bulwark of individual rights and individual dignity, teaching its pupils that they are not mere cogs in the wheels of State, but that they are free and responsible beings placed on this earth to work out their salvation, and that in the tremendous day when the Lord of the living and the dead shall enter into judgment with His servants, it will profit little if they have gained the whole world and lost their own soul.

The parochial school! Humble and unpretentious though it may be, how many sacrifices does it not represent—sacrifices of priest and people and the daily sac-

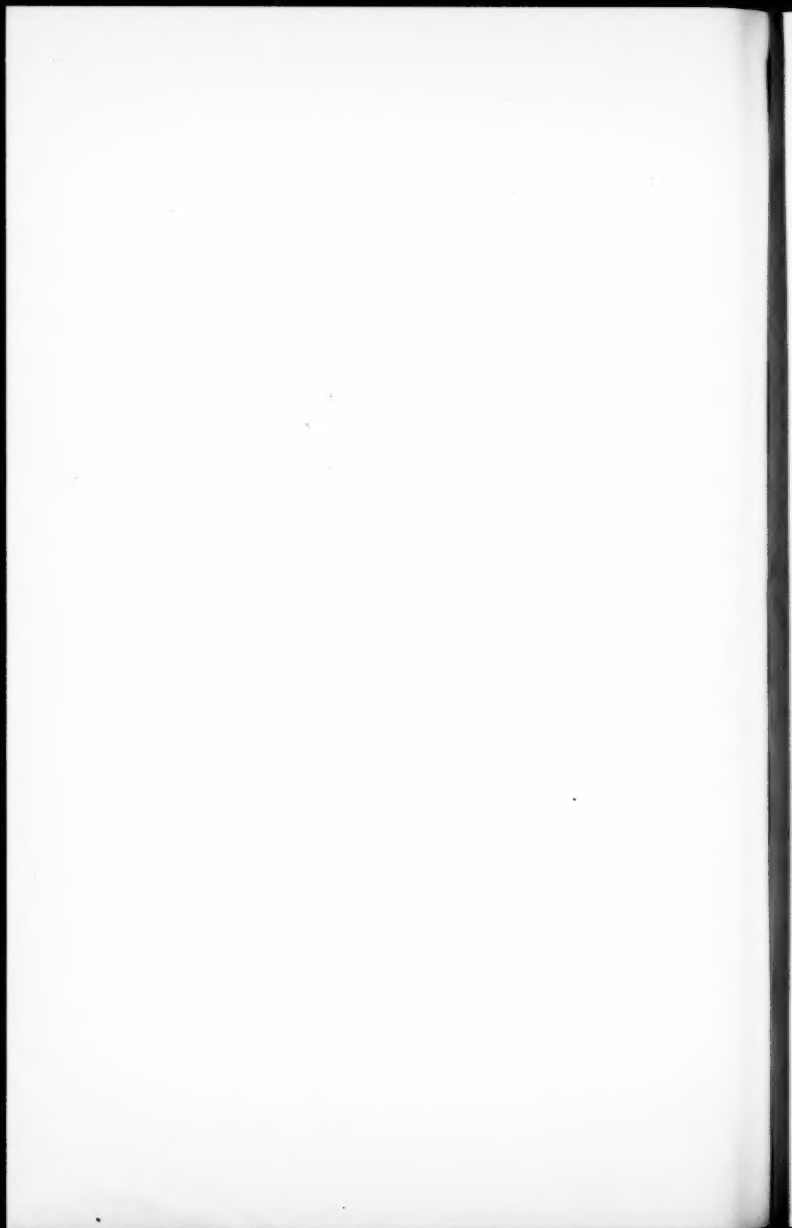
rifice of the noble men and women who, under the vows of religion, spend themselves and are spent that Holy Mother Church may have a cavern in the rock and a cleft in the wall to raise little children unspotted from the world. It is worthy of our admiration and of our support, not only for the work it does, but for the principles it stands for. To these principles let us bind ourselves with links of steel. Let us not be dazzled by the pomp and circumstance of secular schools that lay tribute on public funds and private generosity—the figure of this world passeth away. How gloriously the house of Tiberius shone from the Palatine, how shameful the cross on which slaves were hanged! The palace of Tiberius has long been a shapeless mound—a quarry for the marbles that decorate the cross-crowned tomb of the Fisherman. *Stat crux dum volvitur orbis.*

In season and out of season let us hearten ourselves to self-confidence and loyalty to our own traditions. I know the temptation is almost irresistible to follow in the line of what is called modern improvements. Let us remember that it is a temptation, and our greatest danger is from the seepage of secularism. Far be it from me to advocate obscurantism or to turn away from the light, but let us be sure that it is the light, and not the deceptive glimmer of the false dawn. Our children have a right to the best, but what is newest is seldom best. Our schools should be open to every inspiration of the free spirit, but then they must be as rock-built towers secure on adamant foundations that stand four square to every breeze that blows, and not slight and rudderless skiffs that every wind of doctrine tosses to and fro.

This, then, in conclusion, I conceive to be the practical attitude demanded from American Catholics to resist the

unlawful encroachments of the State, namely, to continue as we have begun in the strengthening and extending of our own system of education in accordance with our own principles and ideals. Parish schools and college and university—let them be our concrete protest against secularism and State omnipotence. Those who are outside may choose to feast of the flesh pots in the land of bondage, but as for us and our house, we will serve the Lord through whom kings reign and princes decree justice. Neither let us lose heart, though the task is hard and the outlook dark. What if the Gentiles rage and the people meditate vain things? After all, we are not of ignoble blood; we are the children of the martyrs, and the God of our fathers, who led them with a mighty hand and an outstretched arm, will not deny us the shadow of His wings. The sky may lower and the tempest break and the ocean chafe against its accustomed bounds, but God shall fold the clouds as sheep and rebuke the winds, and they shall be still and the sea shall abate its swelling waves. Then from the midst of our tribulation we shall lift up our eyes and behold the Cross still shining on the eternal hills, and the world shall know that the Lord Omnipotent reigneth.

Conditions in the Philippines



Conditions in the Philippines

Address delivered at the National Convention of the Supreme Council of the Knights of Columbus, Colorado Springs, Col., August 7, 1912, by the Rev. James P. Monaghan, S.J.

GENTLEMEN: I bear you a message from afar, from his Grace, the Archbishop of Manila, and from the Knights of Columbus in the Philippines; for the banner of Columbus is planted in the far East, and the distant brethren of Manila Council, No. 1,000, send greetings to their brethren in the homeland. It was my privilege to aid in organizing that council, and my honor to be its first chaplain, and I am proud, therefore, to be the bearer of their message to you and to the Catholics of America.

It is the wish of Archbishop Harty and of the Manila Council that the Catholics of this country should be informed of the religious distress of their brethren in the Philippines. They desire to have the Catholic mind enlightened as to the true state of affairs in our new possessions, so that an intelligent interest may be awakened in measures for the relief of the Church in the Islands, and an active cooperation aroused in counteracting the proselytizing efforts of Protestantism.

A third of a century after Columbus had planted upon our shores the mustard seed of Christianity, which has developed into a great tree to protect us from the grow-

ing heat of infidelity, Magellan discovered the Philippines. Sixty years later (1581) the first bishop (Salazar) came, and with him the Jesuits. They had been preceded by the Augustinians and Franciscans, and they were followed by the Dominicans and Recollects. Animated by the same spirit which had animated Columbus, these men set out to win souls to Christ. They adapted themselves to the habits of savage peoples; they learned the native dialects; they preached the Gospel; they ministered to the sick and to the dying; they gathered together the children and taught them the truths of Christianity. They formed colonies and showed the natives how to till the soil, to build their homes, to live in civilized society. They taught them civil engineering in the building of roads and masonry, in the construction of churches and schools. They instructed them in the arts of peace; they trained them in the art of war. They founded hospitals and orphanages. They published books in the native dialects, and they established colleges and universities for higher education, offering special courses in the arts and sciences. In a word, they neglected nothing which would aid in the material and moral uplifting of the people. And the result was, that in the space of three hundred years they had founded seven hundred towns with a population of seven millions of souls. Of a pagan Malay race they made a Catholic Malay people, showing forth the highest type of Christian civilization. The Friars were revered and loved by the people as true shepherds of the flock; and throughout the land model Christian homes resounded to the daily recitation of the Rosary and to the Lenten chanting of the Passion of the Saviour. All of this was due to the interest of the Catholics of Spain in

a foreign mission and to their unfailing financial and religious support.

But now all is changed. The shepherds are stricken and the flock dispersed. The Catholic schools are abandoned and the churches in ruins; the people are without priests and have no religious instruction. Protestant preachers are everywhere spreading calumnies against our Faith; indifferentism, infidelity and irreligion are beginning to manifest themselves and threaten to sap the life of the Church. In a few short years the tower of defence has been overthrown, the walls are broken down and the fairest portion of God's vineyard is trampled by hordes of the enemy. Religious desolation is written over the face of the land. Now, it was not alone the ravages of war which brought about so dire results, and it will repay you to follow me in a brief survey of the influences which have been and which are still at work.

It is worthy of note that in the Spanish-American war the number of Catholic officers and soldiers in the United States Army was close to fifty per cent. We Catholics rallied 'round our Flag, and Catholic Spain was defeated, and the Catholic Filipinos were subdued and pacified, largely by American Catholic valor and at the price of American Catholic blood! And to what purpose? To leave them wounded on the battlefield, the helpless prey of anti-Catholic secret societies; of an education without religion, and of the proselytizing energies of American Protestant missionaries, aided by the Young Men's Christian Association, whose avowed purpose is to rob of his faith every Catholic within its reach.

(1)—All went well with the Catholic Church in the

Philippines until the arrival of the Masons and the establishment of the first Masonic Lodge in 1860. At first they admitted Spaniards only, and, later on, natives. All were anti-clericals. Then the spirit of insurrection spread abroad. To destroy Catholic influence it was necessary to overthrow Catholic government. The insurrection of 1872 came, and was suppressed by force of arms. After this the Spanish Masons, at least apparently, separated from the native Masons. Other native secret societies sprang up, notably the *Liga Filipina*, all of whose members were Masons and of the wealthy and educated class, and the *Katapunan*, made up of the poor and numbering, some say, fifty thousand. The insurrection of 1896 cost the Filipinos thirty thousand lives, and peace was about restored when the continued disturbances in Cuba and the disloyalty of the Spanish Masons to their native land brought on American intervention in Cuba, and finally American possession of the Philippines.

Masonry lost nothing by the change. There are now three hundred American Masons in the Philippines, and they are building a Masonic Temple. American Masons are prominent in all branches of the Philippine Government. Masons throng the halls of the legislature and permeate the public school system. Masonry affords hope of advancement to the majority of the native government employees, and American Government officials openly flaunt their Masonry in the face of a Catholic people.

It is not surprising that we have had but one Catholic Governor-General (General James F. Smith) for a Catholic country, and that we have never had a Catholic Director of the Bureau of Education.

(2)—But Masonry would not long thrive if the Filipinos had Catholic schools. No less an authority than Orestes A. Brownson is quoted as saying, that it was the purpose of the early organizers of the American public school system—a work in which he took an active part—to create thereby a weapon against religion. Whatever truth there may be in this, the practical results of this system will help you to understand the enthusiasm with which American Protestants and their missionary societies welcomed the advent of the American public school system in the Philippines. Whether intended nor not, this system rendered parish schools impossible for lack of means, deprived the children of the Islands of a Catholic education, and left them a prey to Protestant proselytizers.

The Catholics of the United States remained silent. An organized protest then would have been listened to; but the valor of the battlefield had cooled to faint-heartedness, and we held our peace. And by that silence, gentlemen, you and I assumed the responsibility of placing the entire school system of the Philippines in the hands of non-Catholics, many of whom antagonize Catholic interests as much as they may without incurring the displeasure of higher officials. For the Government wishes to be fair and respects righteous protests from Catholics in the United States.

Were it not for the vigilance of the American hierarchy and clergy in the Philippine Islands we might have seen the Protestant Bible taught in the public schools. Even now Protestants look upon teaching in these schools as doing a work for their church. Thus a prominent Episcopal clergyman in the Philippines wrote in a reli-

gious journal that they looked "for a revolt from Rome, as a result of the Public Schools"; and I have at hand a Methodist journal, from which I learn that "the hope of the future lies in the young people awakened by the public schools."

To bring home to you the extent of this hope, let me tell you that there are six hundred thousand Catholic children in the public schools of the Philippines, studying from English text-books and reciting their lessons in English, and that scarce one of them has heard a word of Catholic instruction during the last fourteen years. Of these there are over two thousand young men and women devoting themselves to higher education in Manila alone, and the number is growing rapidly. Since these are to be the future leaders of the people, and on account of the cacique or class system prevailing in the Philippines, are to have a far greater influence for good or evil than the educated in other countries, the lack of religious training is peculiarly unfortunate.

Gentlemen, if you could realize the almost fanatical zeal of the Protestant missionaries in the Philippines; if you could know the imitative habits of the Filipino, which incline him to follow his teacher in all things; if you could hear non-Catholic teachers discoursing upon the origin of Papal authority, upon the preaching of indulgences, and upon the causes and effects of the Protestant Reformation; if you could learn from such a source that no uneducated person understands the mis-sal sacrifice or can distinguish between adoring an image and honoring it in a Catholic sense, and that, after all, no one knows much about religion; if you could hear from reliable witnesses the disparaging remarks of

teachers and the ridicule which they heap upon things Catholic; if you could read articles written by students and published in the journal of the Philippine University to mock at Catholic worship, and to liken it to paganism, you might begin to appreciate the peril to which we have exposed the Catholic Filipino; you might understand why the Protestant "hope of the future lies in the young people already awakened by the public schools."

The danger to these young people would be great enough if it arose merely from the lack of Catholic instruction and from their being left to the mercy of non-Catholic and practically infidel professors. But the children of this world are wise in their generation, and a vigilant enemy is quick to take advantage of a break in the city's wall.

(3)—I have referred above to the proselytizing efforts of the Protestants as one of the sources of danger to the Filipino. It is with sincere regret that I feel bound to explain to you the nature of their work. It pains me to speak of things which might wound the feelings of my non-Catholic friends. In a spirit of charity I would give credit for good intentions where there is no evidence of the contrary and avoid the utterance of a word which might reasonably offend. But, after conceding a world of good intentions, it is not our fault if the truth remain unpleasant, and in the matter of which we are treating it seems false charity to conceal it.

I am confirmed in this opinion by the fact that whenever I have expressed my mind to Protestants of high character, both at home and in Manila, my views have met with their approval. Moreover, I am convinced

that if the self-respecting Protestants of the United States knew what use is being made of their money in the Philippines, if they were aware of the dishonest and disgraceful methods employed by salaried missionaries to destroy the faith of fellow-Christians, if they realized the disastrous results to religion and morality which their well-meant contributions bring about, the revenues of the proselytizers would dwindle to insignificance, and their zeal for the foreign missions would diminish in proportion. But let us come to the story.

The American Government had scarcely taken possession of the Islands, when the various Protestant missionary societies of the United States and England began their work with an energy and a zeal which can be appreciated only by those who have witnessed their operation and effects, and which have caused and are causing great havoc in the Catholic ranks. With ample financial resources at their command, they have sent out great numbers of missionaries, men and women, who have been at work in the Islands for nearly fourteen years. They divided the Archipelago into districts, assigning a different sphere of activity to each of the sects, so as to conceal from the Filipino their lack of unity, and to work with greater efficiency against Catholicism. They have mastered the native dialects. They publish the Protestant Bible in several of the native languages, and they flood the Islands with Protestant tracts containing the vilest attacks upon the Catholic Church and the clergy. Leaflets of this kind are sent by mail, not only to grown people, but also and especially to the children of the public schools. Amongst the latter, also, copies of the "marked" New Testament are distributed, in which

the sources of Protestant arguments are underscored in red.

Not satisfied with ordinary means of perverting the young, the missionaries have established, in various centres, "dormitories," or homes for boys and girls attending the public schools, seminaries for young men and women, industrial schools and free medical dispensaries, which cloak the proselytizers in the guise of charity.

That the missionaries regard the students as the future leaders and hope to undermine their faith by means of the dormitory system, is shown by Protestant reports to the homeland, in which we read such expressions as these: "The two thousand young men in this High School constitute our opportunity." "Much time is given to boys and girls in the High School. We are determined to win many of them for Jesus, for we are more and more convinced that the hope of a bright future rests in them." "Dormitories located near the High School have proved a fruitful source of good in the lives of the young men and women, and we most heartily commend this work to the missionaries." "Hundreds of students are pouring into Manila for educational advantages. *We must get hold of them.*"

Since most of the children receiving a higher education come from distant homes, the Protestants in order to "get hold of them" have established these dormitories, furnishing board and lodging at a low figure, (\$3.50 to \$10 per month) on condition that the students attend the daily prayer and Bible class and assist at the Protestant services on Sunday. Four such dormitories now exist in Manila, all built and equipped by American Protestant money. And the "Young Men's Christian Association"

is starting several more, at a cost of nearly \$200,000 of American gold. Thus they hope to purchase the faith of thousands of young people in higher education, and send them out as missionaries or as teachers in the schools and University.

The result of this system and of their years of work has been that, while the rising generation know little about their own Faith, they are familiar with all the sophisms and trite objections which Protestants are wont to urge against the Church, and according to high Protestant authority in the ministry and in the public school system, they are falling rapidly into infidelity.

(4)—About the Y. M. C. A., you probably know much already. It is a powerful organization, numbering nearly one million members, and possessed of unlimited resources. It presents itself under the guise of "non-sectarianism" and "broad-minded philanthropy." But its real character is shown in its exclusion of Catholics from the right to vote or to hold office. This restriction has recently been removed in Manila on account of the archbishop's condemnation of the Association—but with ample security for non-Catholic control. A more explicit unfolding of the Association's object is found in an article written by Herbert N. Casson, in *Munsey's Magazine* for September, 1905. He says of it: "It would not be correct to say that it has no creed. It is definitely Protestant. There is nothing uncertain about its religious purpose. But it says 'the way to influence a young man's opinion is by becoming his friend.' And so it opens its doors wide to Protestant and Catholic, Jew and Gentile, Believer and Unbeliever. Whether a young man's beliefs are shaped in the Y. M. C. A. mold or not, he is wel-

come. To use the well-known phrase of Herbert Spencer's, 'if it can effect the change it aims at—*well*; if not—*well*, also; but not *so well*.' Thus the claim to "non-sectarianism" vanishes upon the removal of the mask, and the Y. M. C. A. themselves openly avow that they have donned the sheep's clothing of "broad-minded philanthropy" to make proselytes to Protestantism.

Great, indeed, has been the devastation wrought in God's vineyard by the secret societies, by a religionless education, and by the paid proselytizers of the Protestant ministry and of so-called "Christian" society. Greater havoc is in store if these influences continue unchecked; and it will not be long before the vain boast of an Eastern University President in our own land will be verified in the Philippines. For the Filipinos will then be able to say: "We are born into an age and into a land which has lost faith in signs and portents and supernatural manifestations of power, as well as in certain dogmas and formulas once supposed to be essential to salvation— and whereas in former years we were bound down by creeds which described in detail God's attributes and God's wishes, to-day the human intelligence decides for itself what shall be the attributes of the Creator and what shall be His Commandments."

But is the Philippine Church irretrievably lost? Is there no means to stem the tide of infidelity and irreligion? Is there no hope? Gentlemen, there *is* hope—and that rests with you. There are several ways in which you can help to support a tottering Church and save to the Faith seven millions of human souls. The most effective means, and the one to which I wish you to give your close attention, is a work which is already begun and

which, though struggling against overwhelming odds, is producing good results. It is a work which aims to save the nation by saving the leaders of the nation. It hopes to save the faith of the children in the schools—especially that of the young men and women attending the various High Schools of the Islands, the Normal School, and the Philippine University. These are to be the future teachers in the Islands, or they are to lead in the various professional or commercial pursuits. What they will do, the mass of the people will do; what they will think, the people will think after them. Proselytizers hope to rob them of their faith, that they in turn may rob others. We hope to save the best of them, and through their aid to save them all.

Archbishop Harty has repeatedly pronounced this to be the most important work in the Islands to-day. Its success and its promise depend upon the fact that the Filipino has not entirely lost his faith. The tree has been shattered by the bolt or broken by the violence of the storm, but it has not been uprooted. It will grow again, if guarded and nurtured, and will flourish with its former strength and grandeur.

The Filipino prefers to be a Catholic. The few Catholic schools in the Islands are overcrowded, because he desires a Catholic education. But his weakness lies in this, that even when grown to maturity he is wonderfully childlike, very susceptible, easily influenced, readily led astray by specious arguments against the Faith, inclined to imitate those whom he looks up to as his superiors, and prompt to confuse goodness of heart with correctness of principle. Protestants are kind to him; therefore Protestants are good; therefore the Protestant religion is

not bad. Protestants are his teachers, therefore they are learned; therefore they know more about religion than he does. He cannot answer Protestant arguments against the Catholic Church, therefore these arguments are valid. He learns from Protestants that he is a Catholic merely because his parents were Catholic; but his parents were uneducated, and he is educated, therefore he must advance from old notions about religion to new ones.

And yet he is gifted with a wonderful directness of vision, going straight to the truth, if he had half a chance, by a kind of intuition which he cannot explain, but which we know to belong to the gift of faith. Even an Igorrote Chief, when he with some of his tribe decided to become a Christian, said that he did not want this new kind of Christianity which had come into the land; but that he wanted the old Christianity, which he believed they called Roman.

In contrast with this, the Protestants are beginning to realize that their supposed converts are fast slipping through their fingers and falling into infidelity. The Filipino sees that there is nothing in Protestantism—no unity, no consistency, no foundation. Destroy his faith in Catholicism and you leave him no alternative but infidelity. Teach him the foundation of Catholic belief, show him the fallacy of Protestant arguments, and he is proud to see that "the Catholic Church is all right after all," as I have heard many of them say.

The more advanced students of the Islands congregate in Manila, where the Normal and High School, and the Government University, with its departments of law, medicine, engineering and arts are located. Eight years ago

an effort was made to provide the young men and women in attendance at these schools with religious instruction. Besides daily Catechism classes to various groups of students, there are weekly sodality meetings and confessions; and on Sunday mornings Mass and sermon in different churches. This work is at present under the direction of an American Jesuit Father. Let us follow him on Sunday morning. In the early dawn he starts for the place of his first Mass, two miles away, and this over sets out for a section of the city where the University students have assembled for Mass and for catechetical instruction. But he must not tarry; there is a gathering of students elsewhere, High School boys, who are awaiting the Catechism class of the American priest. Though it is now approaching the noon hour, his morning's labor is not yet finished, and he must hasten to a fourth church, where there is a Sodality meeting for the young ladies of the Normal School.

Now all of this work could be simplified and raised in efficiency if there were a Students' Chapel in the neighborhood of the University, and of the other schools for higher education. There is no church in Manila in which all of the students can gather for their Sunday Mass and instruction. The latter must be in English, for the students are from all parts of the Islands, and have no other common language. And if in the United States our bishops, in some places, have deemed it advisable to establish chapels for students in attendance at non-Catholic universities—most of whom might better be enrolled in one or other of the many excellent Catholic universities—how much more reason is there for a chapel for Filipino students, who must attend a non-Catholic school

if they go to any at all? What a grand sight it would be and how powerful an influence for good to find fifteen hundred students assisting at the Holy Sacrifice on Sunday and week day and listening to an instruction on the truths of the Gospel?

A simple edifice large enough for this purpose would cost at least \$25,000. The support of two priests, who could devote their entire time to this student parish, is another need to be provided for. If each were to receive \$50 per month a foundation of \$25,000 would be necessary. It is needless to say that they would not have to be warned against extravagant living. Let us hope and pray that God may inspire some charitable person to put his name or those of his parents upon this Students' Chapel—if only to offset the "Bernard Kelly" foundation for Protestant student work at Malolos, near Manila.

We love to honor a fond mother's name by erecting over her earthly remains the costliest monument which our circumstances will allow, though few are the passers-by who stop to breathe a prayer. How much wiser it would be to invest that money in a nobler monument where it would bear rich dividends in the salvation of souls! The souls of our departed ones think with the saintly mother of St. Augustine: "Lay this body where you will; but remember my soul daily before the Altar of God."

But even with a Students' Chapel and with priests to shepherd the student flock our opportunities for gathering the sheep of Christ are not exhausted. We have spoken of Protestant "dormitories"—bear with me a moment while I tell you what a "dormitory" means. It

is necessary to premise that with the advent of the American Flag there has been a general awakening of the Filipino people. Everyone is eager to seize the opportunity for personal advancement held out by the new Government. The whole country is in a feverish thirst for education, and the manner in which the youth of all classes are pouring into the educational centres and the sacrifices which they make for the end in view recall in a measure the history of the University of Paris. As Archbishop Harty writes: "In Manila alone there are some two thousand of these students in High School grades, and in the Philippine University. Most of them are far from home, and at the most dangerous age—from fifteen to twenty years—they are left absolutely to themselves. They board in cheap lodging-houses, and are without religious instruction or guidance of any kind."

The Protestants were quick to seize the opportunity. They would be "Good Samaritans" to the poor Filipino. They made appeals to their friends in the United States; they pleaded with them not to neglect the "legal and natural wards" of the Protestant Church. Protestant money came in abundance, and the Filipino student was offered (for a small sum—from three and one-half to ten dollars a month) comfortable lodging and good board and opportunities for study. His spiritual welfare was also looked after. He needed enlightenment. He must be weaned from his old superstitions and from the idolatry of Catholic image worship. He is an American subject now and should have the American Religion; just as, when he was a Spanish subject, he had the Spanish religion—after all, it is the same religion except

that you don't have to go to confession—an invention of the Friars to increase their power—and you don't adore images or pray to the saints in place of God, or have Masses said—for these were the Friars' commercial assets. And, of course, the Filipino should not expect his benefactors to feed and lodge him at so small a cost if he is to be indifferent to the spiritual opportunities afforded. What harm in joining in the daily prayer?—everyone must pray! And is not the Bible God's word? And have not the Protestants made a better translation of it than the Catholics? And why go out to church during the rainy season, while you have services under your own roof? Isn't God everywhere?

All this is perplexing to the young Filipino, and, though he does not believe in Protestantism, what harm in acquiescing for the sake of a good thing? He is not aware that his benefactors are writing to the United States, that "we must have more money"—"we must get hold of the High School Students"—"they are our opportunity"—"the hope of a bright future lies in them." Neither does he see that they are planning to send him home, a pervert to wreck the faith of others.

I read in a missionary journal that "pastors report that, through the help and influence of these students returning to their homes they have been able to open work in what were formerly impregnable towns."

Now, if these educated youths, after having sold their faith for a mess of pottage, have to spread the religious pestilence in their home towns, it stands to reason that they should have an equal, if not greater, power for good, were they properly instructed in their faith and trained to a frequent reception of the Sacraments. Ex-

perience upholds the conclusion—for dormitory work is no untried thing with us. We have catechism classes and a sodality in the Government dormitory for girls, and for some years we conducted a dormitory for boys in Manila. To cite but one instance out of many—one little girl, fifteen years of age, an Aglipayan, was converted by her school-mates, and during one vacation period she brought twelve of her family back to the Church, after convincing them of their error.

I had the honor to be selected by Archbishop Harty to inaugurate Catholic dormitory work for boys in Manila, and when I left the Islands the burden fell to Father Finegan. We begged the money to furnish the house, and many of the Knights of Columbus made monthly contributions towards its support. Its members grew to a hundred, and it produced splendid results. But we had to pay heavy rent, whilst the Protestants had none to pay; and when the burden became too great the dormitory closed for want of funds, and the archbishop had to pay off the debts.

But during the four years of its struggling existence it kept a good number of students away from the influence of the proselytizers and placed them under the guidance of a Catholic priest. The latter safeguarded their morals, instructed them in the truths of their faith, brought them to a frequent reception of the Sacraments and showed them how to answer Protestant sophistry. He corrected the misstatements of their non-Catholic teachers on points of Catholic doctrine and Catholic Church history, and examined their text-books, so as to forearm them against perversion. He provided them with a library, lecture and study halls, a gymnasium, and all kinds of amuse-

ment; and, in short, he gave them the best possible substitute for a Catholic education.

This work is the work which we wish to resume, and Father Finegan, after seven years of strenuous labor in the tropics, has come home for a brief respite to make an appeal to you, my friends, and to all the Catholics of the United States, that this work may be reestablished on a permanent basis. I have a letter to-day from Father Finegan, which shows plainly that his one solicitude is, not what may befall him, but "what will happen to this work when I take sick and die?" It is not labor, not fatigue, not sickness, not death which he and his companions worry about—but the work,—*God's work*—must that die too?

No, gentlemen, it must not die. The arms of these fearless warriors must be strengthened. Their work must be put upon a solid and lasting basis, so that when they give up their lives on the altar of sacrifice others may find it possible to follow in their footsteps—others may gather the harvest which they have sown.

A dormitory building is needed in Manila. To be effective and self-supporting it must accommodate five hundred students. When this is done the best of the students—the ones worth having—will come to us. Their influence in the schools and in their native towns will check the work of perversion that is now going on. Eventually, we must have a chapel and a dormitory in every provincial capital in the Islands; but we are now talking about Manila alone. To erect such a building we must have at least \$150,000, for the Y. M. C. A. are just now putting nearly \$200,000 of American contributions into buildings for the same purpose.

And where is this money to come from? "From the Church in the Philippines," you will answer. "Is not the Archbishop of Manila the wealthiest corporation in the Islands?" Gentlemen, let us briefly consider some of the facts. "The Archbishop of Manila" is a "corporation sole," which is nominally at least, in possession of great wealth. A very large part of this, however, is made up of legacies for the support of specific charities, to which is to be paid, not a percentage of the income of the property, but a stipulated sum annually. Nearly all of this is "improved property," centuries old and rapidly falling into decay, so that the payment often equals, and sometimes, exceeds the income. The remainder of the "Archbishop's" wealth is chiefly in lands; and the land in the Philippines to-day is worth about as much as water. It would require a goodly fortune to fit these lands for agricultural use.

More specifically, when I left Manila there were seventy-three large stone churches in the diocese without windows or doors, or roof, and there was not a penny to put them in repair. Eight or ten others have since been wrecked by storms. The orphan asylums were overcrowded, and there were four hundred homeless orphans on the streets of Manila for Protestant orphanages to gather in. The people are impoverished by the devastations of war, and it will be many decades before they will be able to support their pastors and maintain their Catholic schools. If money were available in the Philippines the American hierarchy are not the men who would hide it away for the pleasure of begging.

Let me ask again, gentlemen, who is to build the chapel and dormitory? A little analysis may aid the reply. Who

is the Filipino? He is the subject of the American people—made such by force of arms. Whether he is to remain such is an entirely different question. Archbishop Harty writes: "I wish you could make our friends in the homeland see that party feeling about holding the Islands or giving them independence has nothing to do with our position. With us it is a question of saving the souls of Catholics, who through no fault of their own, are deprived of Catholic training."

Through whose fault are these souls placed in jeopardy? We have seen that American Catholic valor and American Catholic blood had much to do with planting our flag in our new possessions. But then American Catholic indifference left the Filipino, as it were, bleeding on the battlefield. We might at least have poured oil and wine into his wounds; but we went our way. We left him to the Protestant Samaritan, who paid for his keep and now claims him as his "legal and natural ward."

When we had broken a power which formerly gave the Filipino a Catholic education and provided for the light and the consolations of religion, we might at least, have restored what we had taken from him. Had we raised our voice the American Government would have listened to our righteous protest, would have given Catholic schools to a Catholic people, and would have thanked us for the timely admonition. For, to-day, when it is too late to remedy the evil, that same Government realizes that the tendency of education in the Philippines is to produce infidelity, and that infidelity in the Filipino means anarchy and savagery—spiritual ruin and national decay.

From the shame that faces our Government in the sad outcome of its benevolent interference, American Cath-

olics alone can save it. With weapons of war we defended our country's flag; with arms of peace we must safeguard our nation's honor. Our past negligence has brought upon us a grave responsibility. Archbishop Harty says: "Whether we are willing or not to bear that responsibility, Providence, in changing the sovereignty of the Islands has clearly shifted from the Spanish to the American people the burden of helping our dependent Filipino brethren in the faith."

Can you doubt any longer that, as soldiers of Christ, it is the duty of American Catholics to save the Church in the Philippines? Do not tell me, gentlemen, that this is a "foreign" charity. It is a necessity which we created—to Protestant advantage. And though it be in a foreign land it is still a suffering member of Christ, and the other members must suffer with it. After all, it was a "foreign" charity to Catholic Spain, and how jealously she cherished it! And we, during the long years of struggling Catholicity in America, were a "foreign" charity to the Catholics of Europe. There would be no such thing as Knights of Columbus to-day had not the purses of European peasants been open to our every need, and had not foreign missionaries cultivated this vineyard by their sufferings, and watered it with their blood.

The memory of foreign zeal for American Catholicity should make us blush for shame were we to turn a deaf ear to the needy of other lands. And foreign zeal for Philippine Catholicity has set up a worthy example. For during the past eight years there have come from Europe to labor in this American mission of the Philippines, two Archbishops, Guidi and Agius, both of whom laid down

their lives for the flock entrusted to them; two bishops, besides the Mill Hill Fathers, the Irish Redemptorists, the Fathers of the Immaculate Heart of Mary, the Missionaries of the Sacred Heart, the Fathers of the Divine Word, together with several Congregations of devoted Nuns. Let me assure you, further, that if twenty years ago the Catholics of the United States had been in want the wealth of the Philippines would have been at your disposal.

And do not tell me that all of our charity is needed at home. I need not be reminded that our schools and colleges, our hospitals and orphan asylums feel the pinch of want, and must make frequent appeals to the generosity of our Catholic people. We believe that "God loves the cheerful giver," and that he blesses us with temporal gifts in proportion to our generosity to those in want. I would not have you stint the local charities, but I would stir up a broader spirit of charity, a deeper enthusiasm, a more ardent zeal, which will prompt our people to curtail their extravagances and give generously of their abundance.

I do not ignore the fact that there are vast numbers of foreign children in our land whose faith is in serious danger. There is need of work for them—greater work than has been done. For it seems to be true in religious matters that hatred is stronger than love, and that Protestant enmity is more energetic than Catholic devotedness. But these children have some hope. There are Catholic schools which they *can* attend. There are priests who *can* teach them by increased exertion. But the Filipino has no hope, save in our assistance. He is willing to be a Catholic if he has a chance; he is deeply

interested in religious matters; he is eager for enlightenment. We can save him with a minimum effort.

Whilst realizing the needs of the American Church, the Holy Father has seen fit to demand from her a contribution of able and zealous priests to be the bishops of the Philippines, Chapelle, Harty, Hendrick, Rooker, Dougherty, Carroll, MacGinley and Foley. Two of these, Bishops Rooker and Hendrick, have given their lives for their sheep in the Philippines; one, Archbishop Chapelle, was a martyr of charity in the homeland.

Despite the pressing need of workers at home, some devoted American secular priests, together with American Augustinians, Dominicans and Jesuits, have given themselves to the Philippine mission. Death has claimed some of these, others were forced to return broken down in health, so that, besides four American bishops, the American clergy in the Islands are reduced to-day to three secular priests, one Dominican and four Jesuits.

Aside from the question of American dominion, another consideration compels our interest in the Islands. The missionary Protestants have sworn to turn the Philippines into a Protestant nation. Their undying hatred of the Church of Rome, long held in check by the growing fellowship of Christians in the United States, finds there an outlet for its pent-up fury. In bitter irony they tell us that their purpose in the Philippines is not to convert the native, but to make the Catholics work;—and they have made us work! It is the essence of Protestantism to destroy: and would to God that we had as much help in building up as they have received in wrecking the Church of God.

Already they boast in some places that "there seems to

be nothing left to indicate the former grandeur of the Roman Catholic rule and power, save the silent but eloquent ruins." As they glory in having changed the religious significance of familiar Celtic names in our own land, they look forward to the day when the "decay of Romanism" in the Philippines shall give place to the "enlightenment" of the Reformation.

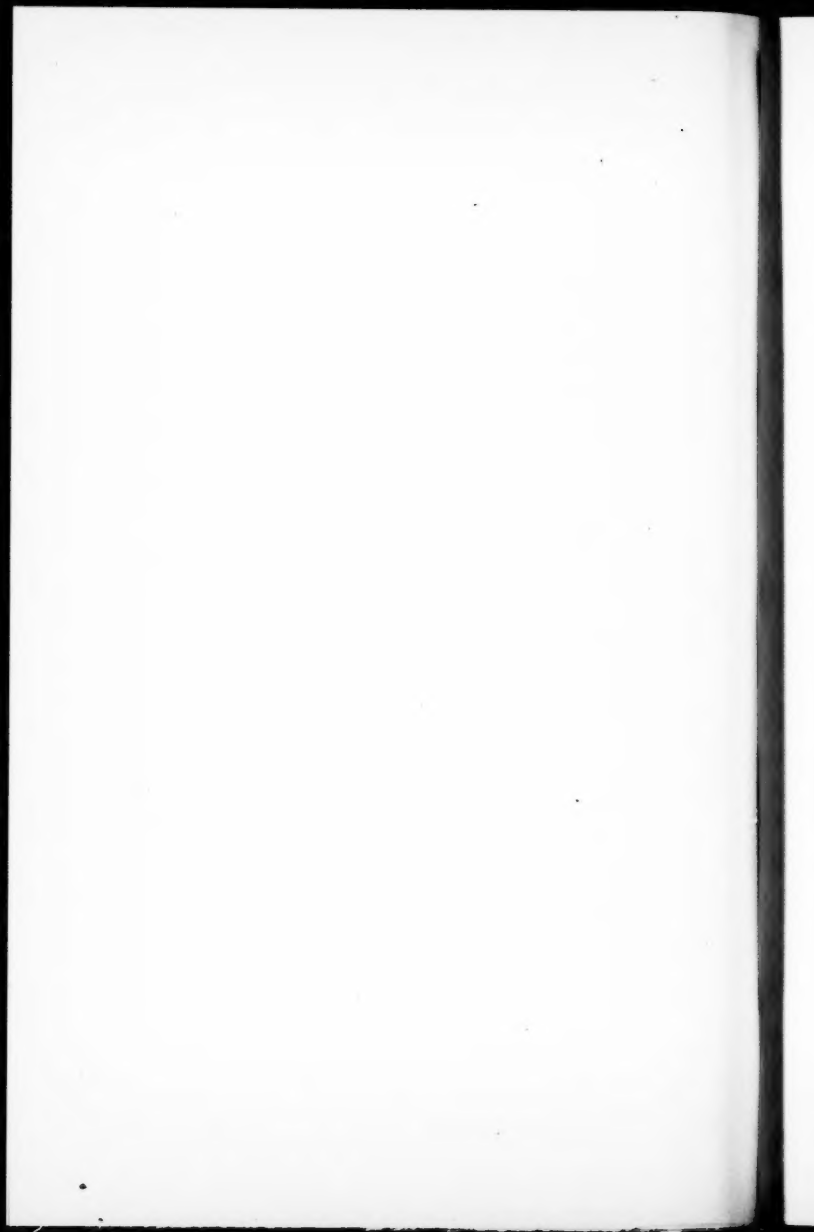
Here are some of their appeals for help from the homeland: "Surely the Lord will not leave a field like ours with so limited a support." "Will not our church do for the Filipinos, her legal and natural wards, what she is doing for the heathen in many other lands?" "This is the day of God's power. What great things might be done in these Islands if God's people were willing!" Let me borrow these Protestant words and exclaim to you: "What great things might be done in these Islands if God's people were willing."

This leads us to a higher consideration which may help us to accept the archbishop's conclusion. The Catholic Church is the mystical Body of Christ, as St. Paul says: "You are the Body of Christ, and members of member." To quote him further: "If one member suffer anything, all the members suffer with it; if one member glory, all the members rejoice with it." It is true, therefore, with the truth of God, that Catholics of whatever nation and whatever tongue are "members of one another," and are "one body in Christ." This is the basis of all charity—membership in Christ. Now, the seven millions of Filipinos are more than one-fourth of the Catholic population under American dominion, and they form more than one-fortieth—nearly three per cent.—of the entire mystical body of Christ. Do you think, my friends, that

Christ, who "loved His Church and gave His life for it," can look with indifference upon our neglect of their spiritual welfare? Can we live in Christ and not feel compassion for His suffering members? Gentlemen, if you sit idly by and see Christ's body dismembered, if you permit one-fortieth of it to be severed before your eyes and left to decay, what has become of your Catholic Knighthood? Where are your spirit of chivalry and your deeds of valor? Whither shall we go for defenders of Catholic interests, strengtheners of the weak and uplifters of the fallen?

As truly Christian Knights, I beg you to give ear to my appeal. My heart is in this work because I know that God's heart is in it. I beseech you to come to the rescue of His priests and bishops ere they sink under their burden of sorrow. These saintly toilers in God's vineyard have naught to give to it but their labors and their lives; and whether you, gentlemen, will take an interest in their work or not, they mean that those labors shall be spent and those lives sacrificed. It is for you to say how truthful that sacrifice may be. In the name of Jesus Christ and of His bleeding and mangled body, the Church, I plead with you not to abandon the children of the Philippines.

**Is Catholic Education a Waste
of Time and Money?**



Is Catholic Education a Waste of Time and Money?

(Sermon preached by the Right Rev. John G. Gunn, D.D., Bishop of Natchez, Miss., at the dedication of the Ursuline Convent, New Orleans, La., Sept. 24, 1912.)

"And the disciples seeing it had indignation, saying to what purpose is this waste, for this might have been sold for much and given to the poor."—St. Matthew, xxvi, 8-9.

The question indignantly asked by the disciples in the house of Simon the leper is, I venture to say, hesitatingly asked by many in New Orleans to-day—not in reference to a box of ointment poured on the head of Christ, but in reference to this Ursuline monument erected for Christ's little ones. Does it not look like a waste, is it not a waste?

Could not the money have been better spent? Could a better investment not have been made? And the imagination at once invests it all, and pictures the improved mills and factories, and the cottages for the toilers, the homes of shelter for the homeless, the Magdalen retreats for the white and dark and red-skinned slaves of luxury and vice! Why all this waste? A waste running into the hundreds of thousands of dollars at the very start, and all for what—a school, another school, a Sister school, with no difference between it and thousands of other schools except the difference of a cross on the outside, a

little catechism on the inside and the presence of a religious garb, sadly out of harmony with prevailing fashions.

The cry of waste—of economic waste—is heard to-day not only here, but all over the United States in regard to our education system, and truly it is hard to realize the enormity of this so-called economic waste.

We Catholics number one-fifth or one-sixth of the American population, which last year spent \$403,000,000 on education, our contribution being about \$80,000,000. In addition to this we provide schools and teach one and a half millions of Catholic children. On the public school basis of \$35 per year for each child, this means an additional tax on Catholics of nearly \$50,000,000 a year. We look upon this as a conscience tax, or we consider ourselves penalized to that extent because we happen to have Catholic consciences. We have 50,000 of the best-trained teachers in the world employed in our schools, men and women who are sacrificing the ambitions of business, the comforts of home, for unremitting, unremunerated labor in the schoolroom, and voluntary lives of public effacement, and all the private discomforts of poverty, chastity and obedience. Again why this waste, not of money, but of men and women, this waste of talent, this misdirection of a volume of exceptional energy and efficiency?

Pardon me if I attempt to give the cause of this effect, to justify this apparent waste, to assign a reason for the attitude of American Catholics to education.

Assuming that education is a preparation for life, or, as Herbert Spencer puts it, a preparation for complete living, there are to-day three systems of education before the public. Of these two are logical and reasonable, one is at most a makeshift and illogical; the first is athe-

istic, the second is Christian, the third is known as the American public school system.

The atheistic system is French, it asserts that there is no God, no soul, no future life, nothing but the present world. Admitting this assumption, the system is logical and reasonable, for if there be no God to know or worship, no soul to save, no future, it is logical and reasonable to eliminate all this out of education, which is a preparation for complete living. The atheistic concept of education dates from the French Revolution, and became a system in 1794, when religion was by law driven out of the schools in France. The system was revoked after Waterloo, and revived a few generations ago under the catchy names of the "neutral," "unsectarian," "undenominational," "secular" school system.

This system suited admirably the atheistic temper of the French rulers. When the high-sounding words "neutral," etc., had fooled the people into accepting and following the system the mask was torn off, the truth was told that the titles were used not to define or describe the system, but to get atheism introduced under false colors, without unduly alarming parents or children.

Hear Viviani, the Cabinet minister, as reported in the *Journal Officiel* of Nov. 14, 1906: "It is now time to say that school neutrality has never been more than a diplomatic lie. We appeal to it for the sake of closing the mouths of the timid and the scrupulous, but as that is not necessary now, we play an open game. We have never had any other design than to produce an anti-religious youth, and anti-religious in the active, militant, combative way."

The same Cabinet Minister, in his famous speech,

which was placarded all over France in 1906, told the world the real meaning of "secular," "neutral" and "undenominational" education.

"All of us," said Viviani, "together, by our fathers, our elders, ourselves, have devoted ourselves in the past to a work of anti-clericalism, a work of irreligion. We have torn all religious belief from human conscience; we have extinguished in heaven the lights which it will never kindle again."

So much for the first or atheistic system, logical and reasonable for those who deny God, soul and immortality. We note the diplomatic lie of neutral, unsectarian, "to close the mouths of the timid and scrupulous," and we notice the results of "tearing all religious belief from human consciences and extinguishing the lights of heaven."

Opposed to this is the Christian school system, which is based on belief in God, in the existence of an immortal, undying soul, and a certainty of an eternal life for each and every member of the human family. Assuming this, education must be a preparation for this double life, the temporal here, the eternal hereafter. The intellect must be taught all truth, or at least the principles of all truth, whether of science or of faith, and the will must be gradually educated to all good, error of all kinds, scientific or religious, must be banished from the intellect, evil of all forms against natural or supernatural good must be banished from the will. The intellect and the will have an infancy, a development, a plastic, formative period, which true education must not overlook. To make a man smart, but not good, is not to educate, it is like giving tools to a burglar, a razor to a child, dynamite to an anarchist. To educate is to prepare a man to live well here and here-

after, for man's two great duties of citizenship and sainthood. The Christian system is based on Christ's discourse in the eighteenth chapter of St. Matthew, in which is given the Magna Charta of children. There he told those who aspired to His kingdom to become as little children, that angels guard them, that dire woes are in store for those who by word or example lead Christ's little ones from the narrow road of eternal life.

That charter protects the unborn child, brings to the font the infant, and to the school the little one beginning life. "Suffer little children to come to Me," is a command given the three agencies of education, the home, the church and the school, and woe is pronounced against forbidding the child at any period of its existence or development from coming to Christ or being Christian.

The Christian system is opposed directly to the atheistic system of France, at first called "neutral," "secular," "unsectarian," but now known as positively atheistic. Since there is a God, a soul, a future, the child has a right to know God, to save his soul, and to attend to the business of the future, as well as to the present life, and to be trained or educated accordingly. The Christian system adds to "secular" religious training, adds faith to reason, the supernatural to the natural. This is our "preparation for complete living."

The third system of education, known as the public school system, is neither atheistic nor Christian. It aims to be a kind of "via media," to avoid the extremes of both and to secure the advantages of both. It claims to be a creature of necessity, in view of the many conflicting forms of belief and unbelief in this country. It proclaims all that Christians want for public and private life;

it does not deny anything Christians affirm; it abhors private or public irreligion; it is horrified at the excesses of atheistic education, and loudly proclaims through Church and State that this is a Christian country, and Americans a Christian and God-fearing people.

The public school system divides life into two phases, one part that is school life, the other that is not. It divides training into two spheres, one that is secular, the other that is religious. As a system it confines its energies to only school life and to that form of instruction which is known as secular. Its mission is to exclude all religious training and instruction from the life of the child during the school period, but not to hinder church or parent from supplying the deficiency. On account of this positive exclusion of religion from the school day the system is called "unsectarian," "undogmatic," "neutral" and "secular." It does not oppose religion, it does not include religion. The system is supported by the taxpayers, and as such it may be called national or American.

The three systems then are these: (1) Where religion is excluded from every department of life. (2) Where religion is included in every department of life. (3) Where religion is included in every department of life except school life.

What is our attitude to these three systems? Briefly, we reject the atheistic, we adopt the Christian, we fear the so-called American. With regard to the latter, we Catholics support it financially by paying one-fifth or one-sixth of four hundred and three millions yearly; we fear and dread it, by contributing almost as much to keep our children out of it; we fear it: (1) Because the very name brings back to our memory the story of the rise and

growth and success of the French so-called "unsectarian" schools. We remember how names were used there as diplomatic lies, to introduce irreligion under false colors, to tear religious belief from human conscience, and to extinguish the light of heaven; if schools called "neutral," "unsectarian," "undenominational," dechristianize one land, why may they not do the same for another? (2) Because we cannot admit the principles on which the system seems to rest, viz.: That religion and education are inconsistent with or useless to the true life aim of the child; that there is any power which has the moral right to exclude religion from the school; that such exclusion is a good preparation for life.

These dogmas or principles seem to favor irreligion; they force religion into the background of the child's life and warp its moral consciousness.

We fear it because it is pronounced inefficient; those who know the system tell us so. As a sample, let me read you the comments of an experienced public school teacher, published during the summer, in which the system is called "the most momentous failure in our American life"; in the exact words of this teacher the present "idiotic system, which costs over \$403,000,000 a year, is either wrongly educating, maleducating or absolutely harming nearly 18,000,000 children every year." It is called a system not only "ineffective in results," but also actually "harmful in that it throws every year ninety-three out of every one hundred children into the world of action absolutely unfitted for even the simplest tasks in life." If we can believe such statements, supported as they are with figures supplied by the United States Commissioner of Education, the system is a failure as a prep-

aration for the present world, for American life of to-day; or it is, as the same writer bluntly puts it, "a system that is to-day a shame to America, a system that is antiquated and absolutely out of touch with the times, and therefore stupid and wholly ineffective."

We fear it because it is un-American. It is un-American because it is not Christian; it does not suffer little children to go to Christ during the school hours, it even forbids them, and here we ask why use a system for American children which has successfully dechristianized other children? What right has any system to exclude religion from school life, to sterilize American education of everything Christian and religious? How is religion recognized by Americans as a necessary element in the reformation of the criminal, but not in the formation of American children? Belated reformation seems better than early formation. What about an ounce of prevention? Again, where did God authorize anyone or any system, power or party to insult Him by implying that He was unwelcome, undesirable, something to be avoided in the American schoolroom? And, finally, we ask with something like fear and trembling, that if there is a power in this Christian land to banish God and Christ from school life, what guarantee is there that the same power may not banish everything religious from the life of the individual, the family and the nation?

It is un-American because it is unfair. It is unfair to impose a conscience tax on a large number of American citizens; it is unfair to dogmatize to the advantage of the unbeliever by supporting a system that discounts religion, that implies that religion has no rightful place in education, that religion and science should be divorced

and that American Christians must accept a system sterilized of all religion. Is it not unfair to thus favor religious indifference or irreligion while taxing Christians for the ways and means of bringing about their own destruction?

It is un-American because it seems to undermine the very foundation of our national existence; that is to say, our national morality. In his farewell address, George Washington has warned us "that reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles"; but from our public schools, from those vast incubators, come forth yearly 20,000,000 American fledglings whose education has been as completely sterilized of religious principles as the \$400,000,000 a year system can make them. What is the system doing to secure a national morality, without which there is national ruin? If it does nothing, it is un-American and unpatriotic.

Look a little closer and follow the system in its results. To-day forty per cent. of our population do not go to church; twenty-five per cent. do not even acknowledge God. It is said that two-thirds of our population are to-day religious illiterates. Our children hear nothing of God in school, and little about Him in the church, because they don't go there. We have, I fear it is a consequence, the unenviable distinction of heading the crime list, the murder list, the divorce list of the world. That national nightmare of ours, divorce, is breaking up one home in every twelve; we have unrest and discontent among the masses, increasing greed among the moneyed classes; we are cultivating the atheist in this generation, forgetting that the atheist of one generation begets or becomes the

anarchist of the next. We are witnessing a baby famine among those who are loudest in proclaiming Anglo-Saxon supremacy; we see a nation shutting its eyes when the barbarians are swarming at its gates. We are assisting at the funeral of that old stock that was splendidly represented at Bunker Hill, Yorktown and New Orleans, and watching with national unconcern other races who are supplanting us and winning our heritage, not by their learning or intelligence, but by their cradles. Is this American? Is this patriotic?

To say the least, these are symptoms of a national disease; they are storm signals, warning us that there is something wrong in our national life. Seeing this, as we must, we American Catholics come out publicly and boldly and proclaim that as a nation we are strangling the Christianity of the future, we are undermining the religious principles, the morality, the very foundations and props of our national life, by excluding religion from the schools of the nation.

Not satisfied with raising our voices in alarm and in protest, we go further and build schools where Christ may enter; where His principles, His teachings, His morality are taught, learned and followed. Fifty thousand of our Catholic Sisters hold out their arms exclaiming with Christ: "Suffer little children to come to Me and forbid them not," and behind the teachers and children stand 15,000,000 of our Catholic citizens building schools, paying teachers, giving their children as pupils, and as Sisters encouraging every effort made to save the faith of the American child, and the morality and the Christianity of the American nation.

Foremost and first in this great educational work of

religion and patriotism has ever stood the great Ursuline community of New Orleans. While politicians wrangled and governments fought about trusts and tariffs these truly great ladies bent all their energies in looking after the girls of the Southland, the welfare of its women and the future mothers of the race. The Ursulines, the first in the educational field, have a glorious history of achievement, the most fearless, devoted, enterprising and successful contributors to what Archbishop Spalding calls "the greatest religious fact in the history of humanity—the American Catholic school system." Without wealth of their own, without endowments from others, without the aid of State, national or Federal, these heroic Sisters, like the sisterhood all over the country, have beaten out highways along the trails of the missionaries and everywhere broadened the paths to knowledge.

What is the program—the purpose—of this new Ursuline Home of Education? It is to give a thorough Catholic education, and that says everything. It means the whole field of human knowledge will be cultivated; it means especially all that is included in the higher education of American womanhood. Here the arts and sciences will flourish; here the exact sciences will be taught; here that Christian philosophy which has stood the test of centuries and continues still to mold and fashion correct thought and thinking, forming not only those who are guided by it, but indirectly every form of society and the very life of the nation. Here will be epitomized in one magnificent teaching academy the highest and the best teaching effort of the American sisterhood.

There are things which will not be taught here; women will never be taught to be suffragettes nor suffragists;

they will never be taught to claim the privileges of both sexes, with the result of getting neither; they will be banded in sodalities, and not in Greek letter societies; they will be taught more about saving their souls than photographing them; they will be taught faith in God, His Bible and His Church, and not that little knowledge which turns out a doubter, a skeptic or a scoffer.

In addition to the entire field of arts and sciences, and to everything that an American girl should know, something more will be taught—the intellect will be taught, the will will be trained; the intellect is the lamp of the soul; its light must be steady; its course must be true; its needs certainty, stability, firmness; it needs faith; it needs a creed; it needs authority; its strength does not depend on the extent or variety of its knowledge, but in the depths of its roots. Our teachers here have to make the intellect animated by faith, a lamp on the road to heaven, to light up the way with religion and science, with truth, human and divine.

The will also has to be educated; it has to be taught that its strength does not lie in independence of authority, human or divine, but in conformity with both, in obedience to law, in respect, reverence, rectitude and purity. Now, this is no easy lesson, to learn that the strength and perfection of will is obedience to God's authority, and to all authority emanating from Him. Will culture is pre-eminently the work of education; bright intellects have gone to hell, but heaven itself has announced peace to men of good will.

I asked why this economic waste represented in this costly building, represented in Catholic educational ex-

penditure of men and money all over the country, and I answer :

First—That it is not a waste, but an investment. We find here a public school system of education which is at least ineffective, where religious principles are not taught during the springtime of life, during the plastic formative period, during the planting and sowing season. Our so-called waste is to complete this deficiency, and we think it both Christian and patriotic.

Second—Another reason for our waste is that we deplore the exclusion of religion from the public schools; we protest against such religious quarantining; we deplore subjecting the youth of the nation to the opposite influences of religion at home and no religion in the school. We regret, with shame and pity, the fact that in any part of our fair, free American land Christ is considered an unwelcome visitor; our waste is a protest against sterilizing educational Christianity.

Third—This waste is to contribute our part to those religious principles without which there is national ruin. The father of our country calls for national morality; our so-called waste is our contribution; we believe that without religious principles taught in our schools national morality is an impossibility. True, we are still a Christian nation, but may we not say with the poet, while remembering the rugged faith of our pioneers and the founders of all the big denominational universities in the country, may we not say:

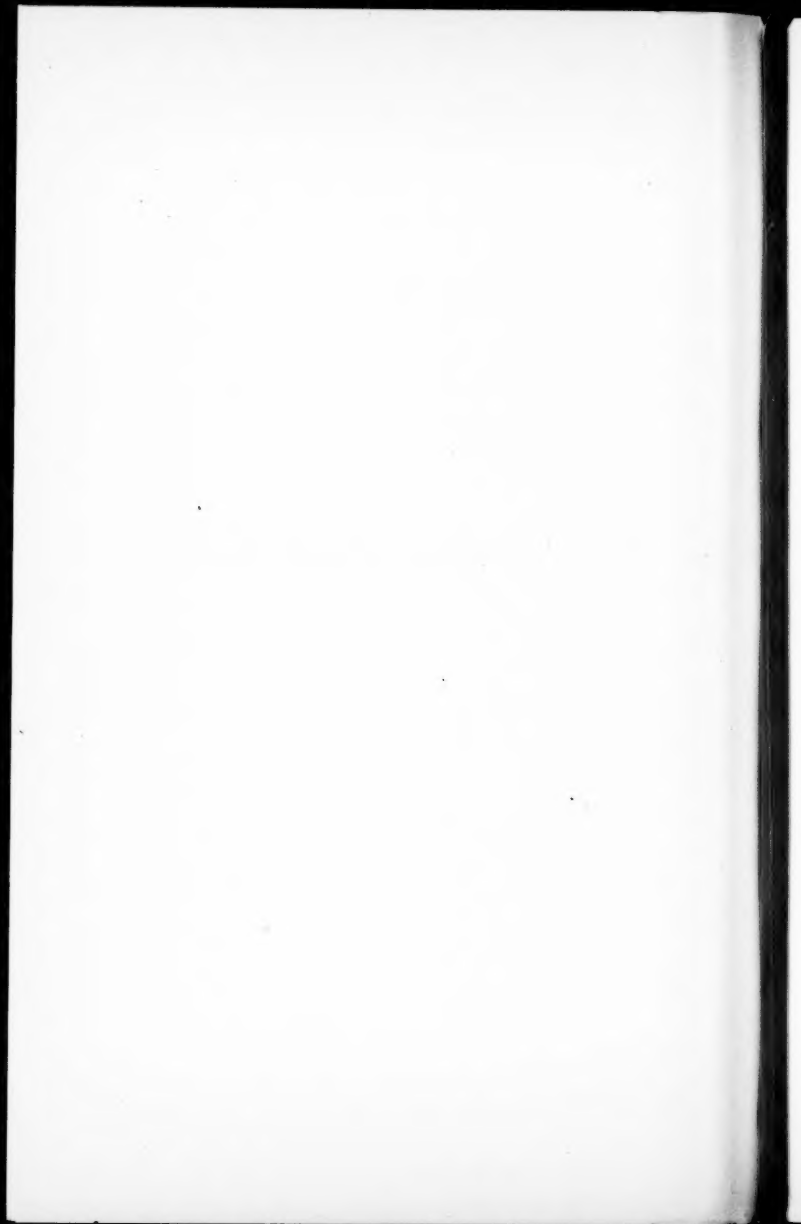
"You may break, you may shatter, the vase if you will,
But the scent of the roses will hang round it still."

Why this ointment waste, complained the disciple in the house of Simon the leper; why this school waste, com-

plain the thoughtless in the land of Columbus. To both the same answer may be given: "She hath wrought a good work upon me." . . . "Wherever the Gospel shall be preached in the whole world, that also which she has done will be told for a memory of her." The historian of future ages will record the fact that Catholics, that the Catholic sisterhood, have done a good work in keeping religion in the schools, in permitting little children to come to Christ in the school time of their lives. Future generations will bless the Sisters of to-day as we do for an investment both religious and patriotic of the highest, safest and most enduring character, bearing interest and paying dividends in America's most valued assets—an educated, Christianly educated, American womanhood.

Fr. Algué's Barocyclonometer

Catholic Mind
1912



Fr. Algué's Barocyclonometer

You have seen the dust swirls, cyclones in miniature, sweep suddenly from around the corner to fill your eyes with grit and perhaps to blow your hat rudely skyward. These little disturbances are only tiny counterparts of the storms that are born in the tropics and sometimes take their violent way into the temperate regions to the north. In a way, the storms are aerial doubles on an enormous scale of the motion of the rotating water escaping from a wash basin. If you will keep this homely simile in mind you will be the better able to grasp some of the principles involved in a truly remarkable instrument with which our naval authorities are much engrossed at present. We refer to the barocyclonometer invented by Father José Algué, S.J., director of the Philippine Weather Bureau at Manila. Don't be dismayed by the length of the name of this ingenious storm detector. It is a combination of the barometer and an auxiliary which deals with the circling or cyclonic movements of the winds of the tropical tempest. The recent typhoons in the Philippines and nearby Asiatic waters give especial point to the possible services of such an apparatus.

RECENT DESTRUCTIVE TYPHOONS.

During the months of September and October this year typhoons have exacted a dreadful toll of life and property. Twice in September vast areas of China and Japan

were devastated by storms of this character, and many thousands of lives have been sacrificed in consequence. Another typhoon in October appeared out of the bosom of the Pacific and bore down upon part of the Philippines. More than four hundred persons are known to have been killed, and possibly the final count will show a death list exceeding a thousand, while injured crops and damaged property reach a money value of \$25,000,000. Down in the West Indies and in the waters of the Gulf of Mexico we have lately had cyclonic storms of a severe character, but fortunately none of these has done the harm which its kin have worked in the Far East. However, we have had upon occasions ample evidence of the potential violence of a West Indian hurricane, and we shall have more cause to keep them before us when our shipping and the craft of other countries concentrate at the gateways of the Panama Canal.

Just because of the approaching changes of the oversea routes of commerce, Father José Algué came a short while ago to study conditions here and to adapt his barocyclonometer to the atmospheric individualities of this part of the Western Hemisphere. Therefore, we want to know why our naval authorities asked this worthy priest to adapt his instrument to our local needs: what had the barocyclonometer done for the dwellers of the Far East to warrant this evidence of official regard? To answer these questions we must know something of the history and the circumstances which brought the barocyclonometer into being.

"HIGH" AND "LOW" AREAS.

Most of us know enough of the charts of our Weather Bureau to appreciate the significance of those graphic

daily records of "high" and "low" areas which indicate the two contending conditions making, respectively, for fair and for foul weather. The "low" area is a region of reduced atmospheric pressure—to put it in a popular way, a sort of aerial depression or valley—and according to the degree of this lowness the outlying atmosphere or the "high" area has an impulse to slide down-hill into this hollow, as it were. The greater the difference between the "high" and the "low" the more violent is the movement of the induced winds as they sweep toward this atmospheric depression and try to fill it up in an automatic effort to readjust nature's balance.

The instrument ordinarily employed to detect variations of pressure in the atmosphere is the well known barometer. This sensitive apparatus is responsive to slight changes and a thoroughly reliable telltale in this particular, but, unfortunately, it has one decided drawback—it has no sense of direction. You can appreciate this by the daily use of the telephone. Your friend's voice comes to you clearly, and you recognize it, but where is he? If skeptical, you have your doubts even after he answers your question. But the barometer has not even this chance, and the navigator or the anxious observer ashore can only wonder and try to fill the gap by drawing upon his knowledge of local conditions. To some extent this does well enough for ordinary storms, but it will not answer when the cyclone or the typhoon menaces, because it is the centre of these devastating atmospheric perturbations which is most to be dreaded, and foreknowledge of the probable path which this may take is of vital concern.

Quite apart from this, the rise or fall of the barometer differs daily in different parts of the world and during

the several seasons. The barometric "fair" of one neighborhood may be the warning of an approaching storm in a region not far distant, and this indicates how complex is the forecaster's problem when, like the isolated seafarer, he cannot check his observations by references to some other station.

Realizing some of the limitations of the ordinary barometer, Father Faura, S.J., Father Algué's predecessor in charge at the Manila Observatory, set about fashioning a barometer which would serve to warn people of the Philippines and the sailormen in those waters. The way he did this was to redesign the face of the instrument by changing the readings and making them an index of the kind of weather to be expected in the archipelago should the hand of the barometer swing away from the seasonal normal. Before Father Faura could do this it was necessary that he should analyze carefully the weather reports from the time of the establishment of the Manila Observatory, in 1865, down to the beginning of the 90's, not only for each year and each month, but likewise for each day, thus reducing the data to "means," or, as the layman would probably express it, to averages. Most of us would be staggered by the enormous amount of work that this involved, but aside from that we should probably ask: "How would this help in foretelling from day to day meteorological probabilities?"

SIMILARITY OF DAYS.

The astonishing fact is, however, that different as each day may seem to be to us, still there is a prevailing average in each season and each month from which even a slight departure is significant of a change of weather. The descriptive text on the face of Father Faura's bar-

ometer—taking the Philippine local “fair” as a starting point—enabled any observer that could read to judge pretty closely what to expect when the pressure fell below certain points during any time of the year. Let us make this plainer.

Before we divided the United States into its present hour zones or divisions, every town and city had its own local time, which really had to do only with the immediate neighborhood and not as between place and place. For the sake of bringing order out of confusion and making it possible to give distant points a common standard, the country was marked off into hour divisions—each roughly covering a distance of a thousand miles. The ordinary barometer is even more general than this, and has been indifferently designed to serve the world over, but its greatest value, so far as the weather is concerned, lies in adjusting it to essentially local standards, with the barometric “fair” of each neighborhood as a starting point for domestic guidance, in this respect repudiating the method which we have found more convenient in giving the same time to cities widely separated. The reason for this is that the marking of time is a human invention and arbitrary, while weather conditions are beyond our control and essentially local in their effects.

Father Faura was inspired by a desire to help the dwellers in the Philippines, and, by giving them a simple instrument suited to that vicinity, to warn them of the approach of storms that might cause great damage and occasion a heavy loss of life. The archipelago had suffered dreadfully from typhoons in the past, and the instrument of his devising was designed by Father Faura under an essentially humane impulse. So well did his barometer meet the local needs that it was not long be-

fore navigators in the waters of the archipelago were equipping their vessels with this apparatus, and finding it of service to them there, they wrongly thought it would answer for a guide in all of the seas of the Far East. Their mistake cost them dearly upon more than one occasion, because the "fair" or noon, let us say, of the instrument was out of time or agreement with the barometric meridian of other Eastern regions. How, then, could the instrument be made more flexible in its service? How could it be made to be a safe guide over greater areas, doing for other people what it was doing so well within the limits of the Philippine Islands?

Father Algué has answered these questions effectually. Instead of confining his labors to analyzing the weather reports and barometric records of the archipelago, Father Algué set himself the task of reducing to "means" all of the data he could obtain of substantially the entire navigable seas of the Far East, and in carrying out this fairly staggering undertaking he uncovered some rather curious barometric anomalies—conditions which had not previously been suspected, or at least, properly evaluated.

PERILS OF TRADING SHIPS.

Ships were trading between Manila and Hong Kong and between Chifu and Iloilo in the islands, and even these comparatively nearby places were quite dissimilar from a barometric point of view, and a "common reading" was full of perils. With a stimulated commerce overseas which increased greatly after we took possession of the Philippines, Father Algué recognized that something had to be done. As he has expressed it, "I have always loved and admired the sailor, and I naturally

wanted to help him to be more secure upon the treacherous sea."

Accordingly, he took upon himself the problem of modifying Father Faura's barometer to meet the requirements of the Asiatic waters. He did this in a very simple but no less practicable manner, and his innovation is another proof of how long many thousands of minds may wish for something and yet not be able to create what they desire. Father Algué merely arranged the face of his barometer so that it could be rotated, thus making it possible to adjust the point of "fair" to suit the local pressure which properly represented that atmospheric condition. We move the hands of our watches to compensate or to correct them to the right time. This could be done just as effectually if we had only one hand to deal with, as in the barometer, by shifting the dial. By this trifling modification the Faura barometer suddenly acquired an immense field of usefulness, and a long stride was made toward guarding the mariner against sudden storm. But even so, this warned of the proximity of a typhoon without being able to locate its relative position and the line of advance of its fearfully destructive vortex.

Undaunted by the difficulties before him, Father Algué determined to do his best to find a way to give this sorely needed information to those who were at the mercy of the typhoon. He wanted to design an instrument which would be a fitting companion for his barometer. He did this, and we now have the best of reasons for wishing to know how he accomplished this remarkable achievement.

Some years before, Father Benito Viñes, at Havana, had made a study of clouds in connection with West Indian cyclones, his studies being principally confined to detecting premonitory signs of the threatening hurricane.

He found after extensive observations that a cyclone gave visible evidence of its existence not infrequently days before its arrival by certain kinds of clouds which hung high and persistently in the heavens over that part of the horizon where the tempest was gathering. These clouds were long, thin streaks of featherlike formation, very much akin to what we term "mare's tails." These feathery indices swept toward the rim of the ocean in graceful curves and, as was afterward proved, pointed approximately toward the cyclone's centre hundreds of miles away.

Going back to our original simile of the rotating water within an exhausting wash basin, and picturing these clouds to be the outermost swirls of an atmospheric cone quite a thousand miles in diameter across its upturned base, you can understand the relation which these telltale nebulae bore to the vortex 'way below the rim of the sea. Sometimes even before the barometer gave its warning those clouds told Father Viñes of the trouble brewing.

That was about as far as that worthy priest got ere Father Algué, working upon that information, started investigations of his own in the Philippines. He sought to follow these signs, like curving spokes of some gigantic wheel, to the point where they all met—the storm's centre. In other words, he wanted to complete these sweeping arcs so that he could locate their source. Here again it was necessary to study the clouds of a Philippine typhoon—to watch their changing angles from hour to hour and the varying speeds with which they swept upon their courses as they were near or far from the tempest's centre. Again, it was needful that these observations should be made at several points and during a number of

these dreaded storms. Not only had this to be done, but, working from the vortex outward, zones of barometric pressure had to be established by which it would be possible to determine distances afterward through this medium. That is to say, the area of disturbance, if a thousand miles in diameter, could be divided from the outermost rim centreward into so many succeeding bands or circles of fairly definite distinctive pressures characteristic of the average typhoon. These zones Father Algué made each a hundred miles wide on either side of the centre, and in this way he established a method by which the probable remoteness of the vortex could be assumed. All that the navigator or the observer had to do was to watch his barometer, compare it with the seasonal standards worked out from an immense quantity of data, and then, checking these readings from hour to hour, to discover whether the storm was nearing or receding.

This in itself was an important advance in meteorology, but this was not all that the cyclonometer, as Father Algué called it, did. That the instrument might show graphically the desired information, its dial or face was not alone divided into zones of barometer pressure, but it was, in effect, a chart of the characteristic winds to be expected at each quarter of the compass and within each of the zones from the outer rim inward to the very vortex. We are not referring to occasional gusts, but to the fairly steady winds blowing. North of the equator the movement of revolution is in one direction, and south of the equator a typhoon or cyclone circles in the opposite direction. Father Algué's wind disk had to do with the movement north of the equator.

As each quarter of the compass has its own wind directions for a typhoon at different seasons, observation of

these winds will tell whether the navigator or the man ashore is in this, that or the other quadrant of the tempest. With this knowledge the general direction of the vortex can be established, reference always being had to certain tables covering the different periods of the year. But while placing the storm thus approximately, that is not all persons concerned want to know. What is equally vital is, how is the storm advancing, and is its path a changing one from hour to hour? Will it hold its distance and pass onward to other regions, or will its direful centre come nearer and nearer? How are these questions to be answered?

The hands of the cyclonometer are so constructed, in conjunction with the little cross hand on one of them, that by making certain readjustments in accordance with the velocity and direction of the wind from hour to hour it is possible to trace graphically the changing path of the typhoon. As these storms commonly sweep in long curves, by plotting a continuation of the curve established a reasonable estimate can be made of the probable course the storm will take in the succeeding hours. This does, indeed, sound truly marvellous, but it is only another evidence of a discerning mind bent upon reading aright Nature's frank story.

The lay man will appreciate how the dual instrument, the barocyclonometer, will serve the twofold purpose of warning the dweller ashore and the seafarer. To one the foreknowledge provides time generally in which he can secure some of his property if not all of it and likewise seek a place of safety for himself and his loved ones. If vessels are in harbor, they can either be better protected by stouter moorings or the dropping of additional anchors or they can take to the open sea, where they will

stand a better chance of riding out the gale. To the mariner upon the broad ocean the instrument will help him to locate the storm centre, establish his relation to it and distance away and guide him in changing the course of his craft so that he may be more certain of avoiding the worst of the menace. That this is possible will be better understood if you don't confuse the fury of the gyratory motion of the typhoon's winds with the speed of progress of the storm as a whole. As a matter of fact, while the winds may reach a velocity of more than a hundred miles an hour as they circle about their centre, still the onward march of the cyclone may average not more than ten miles an hour. In fact, in the Far East the average rate of travel is about eight and a half miles an hour, while the cyclone of the West Indies advances at a speed of nearly fifteen.

This is fortunately one of nature's beneficent actions, because it makes the interval between the first detection of the storm and its arrival so long that generally ample precautions can be taken to safeguard life and property. It is not alone the storm's blast which is feared: every cyclone and typhoon of any force is accompanied by tidal waves, and the height and force of these are such that they frequently inflict heavy damages and exact a woful human toll. And the cyclone does not always move far from its place of origin. A striking instance of this was recently exemplified right here near our own shores and during the month of August. This storm was never detected by our shore stations, but was picked up by ships at sea and reported through them. From October 1 to October 8 this storm grew and disappeared seaward off the coast of South Carolina, and danced, so to speak, around on one foot right within a restricted area.

It is a matter of record that cyclonic storms passing more or less near Manila cross the China Sea and do not reach the Asiatic coast for two, three or even more days. Those which touch Eastern Luzon and which travel in the direction of Japan take from three to ten days, and even longer, in crossing the intervening water. This emphasizes one of the advantages of cable communication, by which it is possible to speed warnings to distant coasts days before the fury of the gale reaches them, and thus to caution their inhabitants and the navigators that may be upon the eve of putting to sea.

TRACING ORIGIN OF TYPHOONS.

Before we took the island of Guam and ere one of Father Algué's instruments had been installed there, the observatory at Manila was uncertain how far to the eastward the typhoons had their birth. Afterward, however, by verifying reports from Guam and checking these by barometric disturbances felt faintly in the Philippines, it was possible to locate the place of origin further to the eastward than previously supposed.

The general public in this country knows but little of the part that the Manila Observatory has played for years in disseminating meteorological information throughout not only the Philippines, but along the neighboring Asiatic coasts. The shipping of Hong Kong was seriously alarmed in 1898 when Admiral Dewey cut the cable to Manila before attacking the Spaniards defending the island capital, and very good reason there was for that anxiety. The daily weather reports from the islands had become an accepted necessity, bringing as they did information from far out at sea, and they had proved of inestimable

value upon many occasions when vessels, without these cautions, would have sailed from the coast of China unwittingly into the teeth of the very worst of tropical storms.

Father Algué's thoughts have been in the clouds, but his work shows how firmly his feet have been planted upon the earth.

—*From the New York Tribune, Dec. 8, 1912.*